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and the Brotherhood of
Humanity

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The dial of the eternal clock turns with each Round and Race: but that in which it turns remains the same. Rounds and Races, Ages, Worlds and Systems, great and small, are measured by and express their nature in their position on the dial.

The Zodiac.

THE WORD.

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THE ZODIAC.

VII.

THE most valuable and remarkable book on occultism, in all its phases, is the "Secret Doctrine," by Madame Blavatsky. The teachings unfolded in that work have affected the thought of the world. So much so have these teachings changed and are still changing the tone of the world's literature that those who have never heard of the "Secret Doctrine," its author, or even of the Theosophical Society, and who might object to the work from sectarian prejudices, have nevertheless accepted its teachings as voiced by those who have garnered from its pages. The "Secret Doctrine" is the gold mine from which every Theosophist gathered his capital to begin his speculations, no matter to what branch, sect or faction of the Society he may belong.

One of the doctrines put forth in the "Secret Doctrine" is the sevenfold classification of the universe and man. This sevenfold system has been advanced under different guises by many modern societies, though many people who accept the system are ignorant of its source in our times. This sevenfold system has puzzled those who have studied the teachings known as those of "The Seven Rounds," in the "Secret Doctrine," and their application and relation to man. The zodiac furnishes a key for the better understanding of this sevenfold system to those who have or may read the "Secret Doctrine." To those who have not yet seen it we would say that the "Secret Doctrine" is a work of two royal octavo volumes, the first volume

containing 740 pages and the second volume 842 pages. This great work consists of a few stanzas, subdivided into slokas, on which the body of the work is a commentary. Seven stanzas form the text of the first volume, which is called "Cosmogogenesis," and twelve stanzas serve as text in the second volume, which is known as "Anthropogenesis"—the generation of our universe or world, and the generation of man.

The stanzas of the first volume of the "Secret Doctrine" describe the seven signs of the zodiac as we know it in its present position—from aries (φ) to libra ($\underline{\Delta}$). The second volume deals only with the Fourth Round, cancer (ϖ).

We wish now to give a brief outline of this sevenfold system as it is to be understood by the zodiac, and how this applies to the genesis and development of man.

According to the "Secret Doctrine," we are now in the fifth sub-race of the fifth root-race of the Fourth Round. This means that we are in the Round for the development of mind as a principle, in the universe and man, and that the dominant sign of the zodiac is cancer (ϖ). It will therefore be necessary to outline the development of the three previous Rounds, symbolized by the signs aries (φ), taurus (τ), gemini (Π), and described in the "Secret Doctrine" in the stanzas I., II. and III., respectively.

FIRST ROUND.—Figure 20 shows the sign aries (φ) at the beginning of manifestation of the First Round; libra ($\underline{\Delta}$) at the end of the plane of manifestation. The line aries-libra (φ - $\underline{\Delta}$) shows the plane and limit of manifestation in that Round. The arc or line aries-cancer (φ - ϖ) shows the involution of the principle of aries (φ) and its lowest point of involution. The arc or line cancer-libra (ϖ - $\underline{\Delta}$) shows the beginning of the evolution and its development to the original plane of its manifestation. As soon as the sign libra ($\underline{\Delta}$) is reached the Round is completed and the sign aries (φ) ascends one sign. The sign aries (φ) is the beginning and key of the First Round. The principle to be developed is absoluteness, all-inclusiveness, in which all things are to be conscious and to be developed consciously. The sign cancer (ϖ) is the lowest point reached and the pivot of the Round. The sign libra ($\underline{\Delta}$) is the completion or end of the Round. The arc or line aries-cancer (φ - ϖ) is the conscious development of the Round. The densest body developed in this Round is a breath body, the nascent mind, cancer (ϖ). Libra ($\underline{\Delta}$), the end, gives a duality in the development of the breath body.

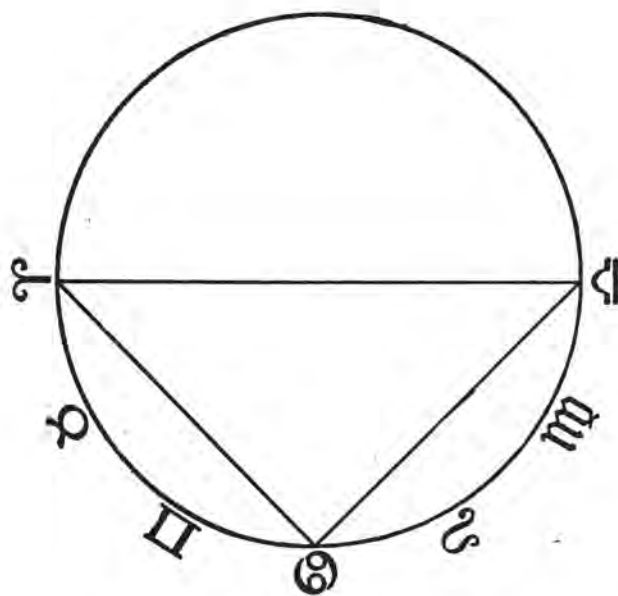


Figure 20.

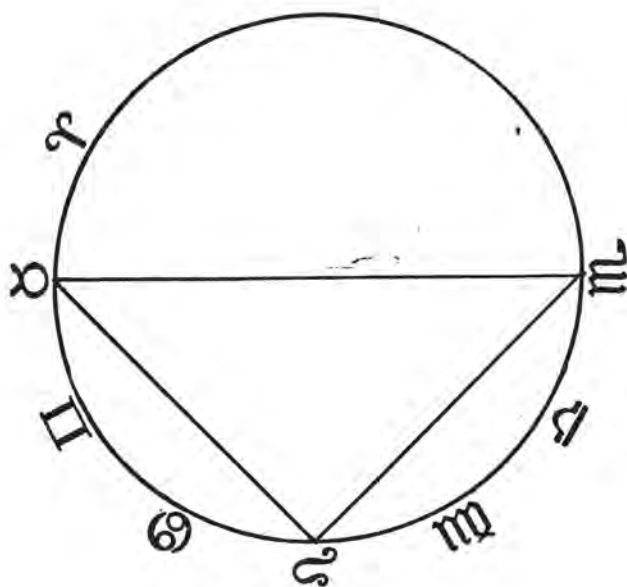


Figure 21.

SECOND ROUND.—Figure 21 shows the sign taurus (♉) at the beginning of manifestation in the Second Round. Leo (♌) is the lowest point of involution and the beginning of evolution, which ends with scorpio (♏). The sign taurus (♉) is motion, the spirit. It is the principle and key of the Round. The arc or line taurus-leo (♉-♌) is the involution of the conscious spirit, and the lowest body is a life-body in leo (♌). The arc or line leo-scorpio (♌-♏) is the evolution of that life body, which is complete or ends in the sign scorpio (♏), desire. This is natural desire, not evil, such as is the desire of our Fourth Round when mixed with mind.

THIRD ROUND.—As shown in Figure 22, in the Third Round manifestation begins with the sign gemini (♊), buddhi or substance, which is the principle to be developed in this Round. It ends with the sign sagittary (♐), thought. Virgo (♍) is the lowest point and at which the densest body of the Round is produced. The body so developed is the principle of design or form, astral body. Sagittary (♐) is thought, the action of the mind. It ends the Third Round.

FOURTH ROUND.—Figure 23 shows the Fourth Round. The sign cancer (♋) begins manifestation in the Fourth Round. The principle to be developed is the breath or nascent mind, which is the key, the conscious function, and the limit of the manifestation of the Round. The arc or line of involution is from cancer (♋) to libra (♎). Libra (♎), the physical body of sex, is the pivot of the Round, and the arc or line libra-capricorn (♎-♏) is the evolution of the Round.

The following remarks are applicable to all Rounds: The triangle, or the lower half of the circle, in each Round shows the beginning, middle and end of the Round. As each Round is completed and its dominant principle developed, the sign of the principle ascends above the line of manifestation. Thus the zodiac shifts one sign with each Round. The beginning of the triangle shows the nascent sign of the Round; the lowest point of the triangle describes the quality of the body or the instrument used for the development of the dominant principle in that Round; while the end of the triangle shows the principle as completed in the Round, which principle lends its quality and character to the next following Round, e. g., at the end of the First Round, aries (♈), the sign libra (♎) was developed and gave the dual quality to the conscious aura or atmosphere. This duality influenced the following Round and the entities of that

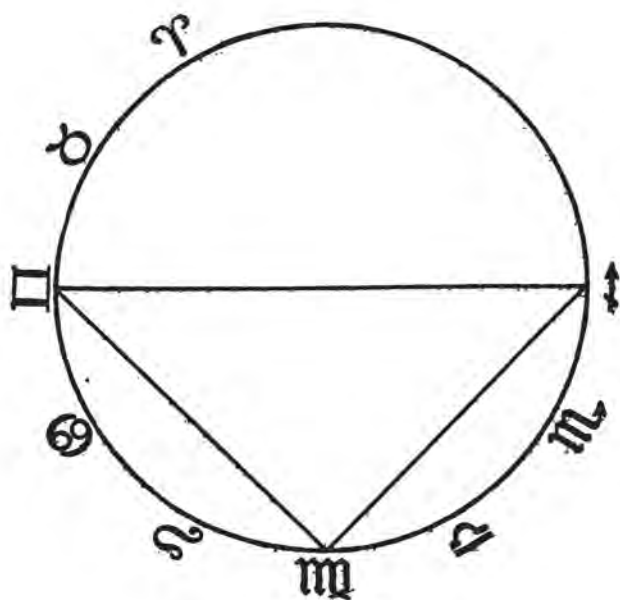


Figure 22.

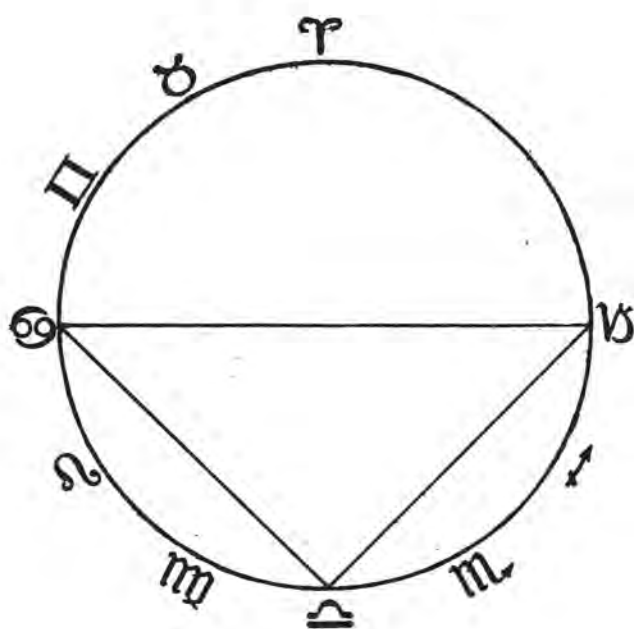


Figure 23.

Round, the principle of motion, spirit. In the Second Round the principle of taurus (♉) was developed in scorpio (♏), which latter sign influenced the following Round by desire; this is desire before it is associated with mind. At the beginning of the Third Round substance was completed by thought, which caused the differentiation and end. And thought influenced the entire following, our Fourth Round.

Each Round is completed by the passing of the dominant principle through the seven signs of the lower half of the circle. Each sign corresponds to a race, and also symbolizes a sub-race.

The first race of the Fourth Round was mahatic, of the universal mind, and as cancer (♋) was the sign which developed a breath body in the First Round, so now it begins the Round as a breath, which represents the first race of the Fourth Round. The second race, leo (♌), of the Fourth Round was pranic, life, which was the body developed in the Second Round. The third race of the Fourth Round was astral, the design or form corresponding to virgo (♍), the body developed in the Third Round. The fourth race of the Fourth Round was kama-manasic, desire-mind, which was the Atlantean or sex body, libra (♎). The fifth race of the Fourth Round is the Aryan, which has the desire principle, scorpio (♏), which will be the lowest body of the Fifth Round. The sixth race, sagittary (♐), is the one now forming, whose lowest principle will be lower manasic, thought. The seventh race, capricorn (♑), will be a race of what are looked upon now as superior beings—beings in whom the principle of mind is developed to the highest degree possible in this our Fourth Round or great period of manifestation.

As the Rounds are developed by involution and evolution through the signs in the lower half of the circle, so also are the races and their subdivisions brought into existence, flower and disappear, according to the signs of the zodiac.

As indicated by the zodiac, the development of the remaining three Rounds will be as follows:

FIFTH ROUND.—Figure 24 shows the sign leo (♌), life, to be the beginning of manifestation in the Fifth Round, and the sign of aquarius (♒), soul, to be the end of the Round. The lowest point and densest body developed will be scorpio (♏), desire, a desire body which will be used by the entities of the Fifth Round as the physical is now used by us, but more intelligently. The arc or line of involution will be leo-scorpio (♌-♏), and the line of evolution scorpio-aquarius (♏-♒). The line or plane of its

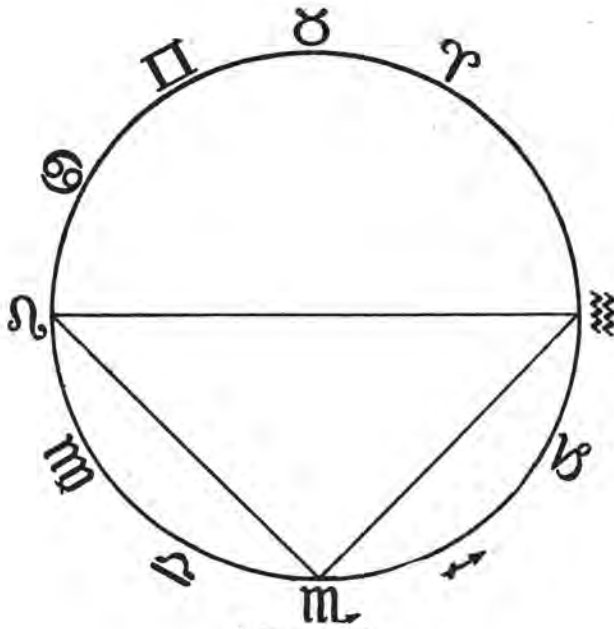


Figure 24.

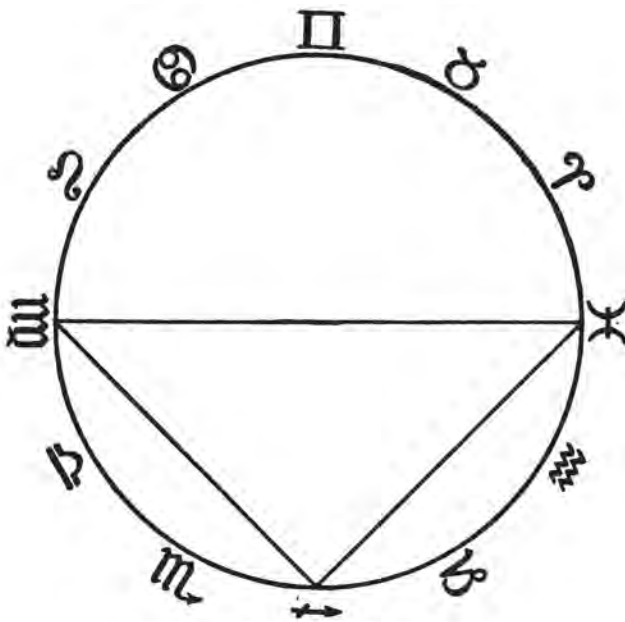


Figure 25.

highest conscious action will be leo-aquarius (Ω - ---), spiritual life.

SIXTH ROUND.—In Figure 25 we see the sign virgo (---) to be the beginning of the manifestation in the Sixth Round. Sagittary is the lowest point of involution and the beginning of evolution, and the sign pisces (---) to be the end of that evolution and of the Round. The lowest body used by entities of the Sixth Round would be a thought body.

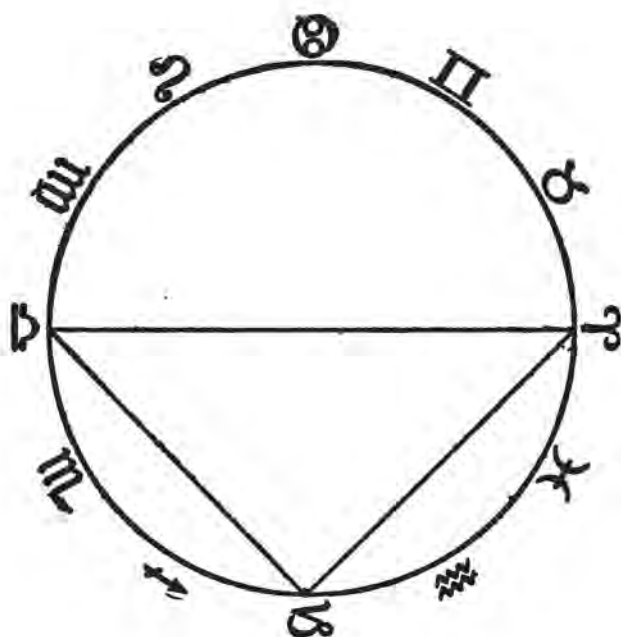


Figure 26.

SEVENTH ROUND.—Figure 26 shows the beginning and end of the Seventh Round as the completion of all the periods in the series of manifestation. The sign libra (---), sex, which ended the First Round, now begins the Seventh, and the sign aries (---), absoluteness, the conscious sphere, which began the First Round, now ends and completes the Seventh—the beginning and the end. The sign cancer (---), breath, which was the lowest body in the

First Round, and the first or beginning of our present Fourth Round, is, in the Seventh Round, the highest; whereas the sign capricorn (♐), individuality, which is the last and the highest development in this our Fourth Round, will in that last Seventh Round be the lowest. All of which would indicate how advanced the future Rounds must be as compared with our present development.

AN IDENTITY—LOST OR FOUND?

ELIZABETH P. CORNELL.

I'm a monad and a molecule,
An atom and an ant;
I'm the stream that flows, the wind that blows;
I'm a cobble-stone, a plant!

A tad-pole or a scaly fish,
A bird or a huge giraffe;
I'm each and all—or none at all,
Wouldn't it make one laugh?

I'm the ape that chatters from tree to tree,
I'm the missing link—so near human—
And then I'm a man, in the perfect plan,
Or maybe I am a woman!

Have I lasted for hundreds or millions of years?
I've lost my reckoning quite
In this circumgyrating, breathless advance;
My beginning is out of sight.

I'm to be a god in the aeons to come,
The Infinite, Absolute, That!
But just at present, I must confess,
I hardly know where I'm at!

But cling, Oh Soul, to this steadying thought:
The road leads straight from the past
Through all limitations of matter and mind
To Consciousness full, at last!

IMMANUEL KANT AND THE SOUL.

BY EDUARD HERRMANN.

THERE exists a book which is almost unknown in Europe and America, although it comes from one of the greatest thinkers that Germany ever produced; the title of this book is "Immanuel Kant's Lectures on Metaphysics." Dr. C. Du Prel edited a new edition of one part of it, "The Lectures on Psychology," for the reason that they are of the greatest importance to anyone who wishes to acquire a thorough understanding of the views held by the great philosopher in regard to questions pertaining to the soul.

Du Prel in his preface to the book mentioned, says " 'Kant's Psychology' is an anticipation of the modern mystic Philosophy. For this reason his lectures are of actual interest to us, in fact, they can only now be correctly understood."

It should be known that these lectures were delivered about 1788-89 (for the three existing copies are thus dated), seven years after the publication of his "Critique of Pure Reason." Now the followers of Kant were not at all delighted to see their master delving into metaphysical problems and bringing to light the immortality of the soul—but being unable to contradict his logical reasoning, they took the easier course of ignoring these lectures altogether, until at last they seemed to have been forgotten. We should be grateful to Dr. Du Prel for his republication of this important work of the great philosopher, which ought to be read by everyone who is interested in psychology and mysticism.

In order to introduce it to the intelligent reader and to give him an idea of Kant's reasoning in regard to the existence of the soul, its powers, functions and destiny, I have translated part of the chapter on Rational Psychology in which the philosopher investigates the possibility of getting knowledge of the soul through reasoning. He considers the soul first *absolute*, by itself, whether it is simple or compound, if there is one soul or many souls in man; if it is an independent being.

Secondly, he compares the soul with other things and proves the immortality and perfectness of the soul.

Thirdly, he considers the relation and conjunction of the soul with the body.

I.

1. If I speak of the soul I speak of the Ego. We can understand the soul only through the Ego, the "I." I know that I think, and therefore I recognize myself through the inner sense. The subject of the inner sense, the self consciousness, is the soul; the body is an object of the outer sense.

Now we recognize the soul as a substance because it is not a predication of another thing. The Ego is the subject of every predicate, of all thinking, of every action. I can only say: I am, I think, I act, consequently I cannot be the predicate of something else, for this reason the Ego is a substance.

2. The soul is *simple*, that is, the Ego signifies a simple conception. Many beings taken together cannot make one Ego. If I say: "I think," then I do not express conceptions that are divided into many beings, but I express one conception of one subject. One and the same simple thought can take place only in one simple subject; and the subject which has a total conception must be simple, indivisible.

3. The soul is a *single* soul, a unit, that is, my consciousness is the consciousness of one single substance. The "I," the Ego, expresses a unit; I am conscious of one single subject.

4. The soul is a being which acts spontaneously; the human soul is free in a transcendental sense; it is self acting from an inner principle, *absolutely* spontaneous, not spontaneous under a certain condition like a machine. The Ego acts through an inner principle which is not determined from outside influences. I know that I act and I choose to act, therefore have I absolute freedom. If I were not free, I could not say: I do this—but I ought to say: I feel that I should do what another wants me to do. I am the first cause of all my actions, therefore am I free to act.

Now comes the question of fate; destiny does not determine our actions. A stoic, for instance, might say he has to rob his master because fate wants him to do so. This is pure sophistry; and although we cannot refute fatalism, yet the opponent cannot prove it. Fatalism cannot be admitted since we find that our actions depend on our will; we have freedom of will, even if certain causes seem to lead us to certain actions.*

*For Theosophists there is no fatalism possible, since we say that even those causes which determine our actions with great necessity have been created by ourselves and were at the proper time just as much subject to our free will as are the actions which we are about to do now at this very instant. It is true that with this action I create actions which will be produced in the future, but it is always my own free will which prompts me to do or to renounce that first action.—E. H.

II.

Kant then considers the soul in comparison with other things; first with corporeal and then with thinking natures. If we compare the soul as an object of the inner sense with the objects of the outer sense, is the soul material or immaterial? Is it an object of the outer or of the inner sense? The feeling that "I am I" shows that I have no other conception of the soul than of an object of the inner sense. All the objects of the outer sense are material, and for this reason do I recognize the objects of the outer sense. But the soul I can only recognize through the inner sense. Furthermore we see that all the actions of the soul, such as Thought, Will, are not objects of the outer sense. A thinking being as such cannot be an object of the outer sense; we cannot recognize the thinking, the volition, the desire by means of the outer sense, and we cannot imagine how the soul as a thinking being could be an object of the outer sense; and since it is not such an object, it cannot be material. We have seen that the soul is a substance and a simple substance, but this does not prove that it is immaterial, for the smallest part of a body is something material and an object of the outer sense; but that which is not an object of the outer sense must not have the least corporality even if many such simple parts could be put together.

What is now the source of this knowledge? How can a philosopher prove the immateriality of the soul? Only through the expression "I am I," which expresses the object of the inner sense. We cannot prove a-priori the immateriality of the soul, but only so much,—that all the properties and actions of the soul cannot be recognized by material means. But there is an argument for the immateriality of the soul, and this is: Whatever there is in space is divisible; there exists no simple indivisible part of matter, for everything material is in space and consequently divisible ad infinitum. If the soul were material, it ought to be at least a simple part of matter (because it has been proven that the soul is simple—indivisible). But since no part of matter can be simple, it follows that the soul is not material but immaterial.

Now we will compare the soul with thinking natures; with animal souls as well as with spirits. The conception of the immateriality of the soul has given rise to the idea of spirits. An immaterial being, considered apart from matter, and which can think for itself, is a spirit. In considering the nature of

the soul, we find that the soul is a substance, a simple and free-acting substance, an immaterial substance. Now comes the question: Is the soul also a spirit? A spirit must be not only an immaterial being, but also a being isolated from matter, a self-thinking being. The soul is a being which stands in intimate connection with the body. The question now arises if the soul is separated from the body, can it think and live and exist as a spirit? The human soul, connected with a body will now be compared with beings that have no connection with a body—with spirits; and further with beings which are in the same partnership with a body that human souls are, that is, with animal souls.

The animals are not merely machines, they have souls; for everything in nature is either dead or living. Matter which does not move by itself we regard as dead matter; but if matter moves by itself we call it living, an animal. An animal is living matter, for life is the power to determine itself out of the inner principle, at discretion. Matter, as matter, has no inner principle of self-activity, no spontaneous self-moving force; but all matter which is living, has an inner principle, the principle of the inner sense separated from the objects of the outer sense. The inner principles of self-activity are Thinking and Volition. When, therefore, matter is moving, it follows that such a principle of self-activity is in it, and this is called the soul of matter. If matter is living, then it is also ensouled. Animals have therefore a principle of life in themselves, and that is the soul.

Now, how can we understand the souls of animals and compare them with our own soul? By means of our Ego, which is recognized by the inner sense, the sense which the animals do not have. The animals have the conception of the outer sense, but not those which depend on the inner sense, on the feeling that "I am I." They cannot have reason or understanding, for all actions of reason or understanding are only possible in so far as we are cognizant of ourselves. The animals cannot think "I am"—and consequently they cannot have personality; this is the great difference between man and animals. . . .

Having compared the souls with beings that are beneath us we will now compare it with beings that are on a higher scale than we are. We possess an outer and an inner sense; and it is possible for us to imagine beings that have only an outer sense, like the animals. Just so it is possible to think of beings which do not have any outer sense; beings which are immaterial and

have self-consciousness. Such a being is a spirit. Spiritual beings are those who may be in connection with a body, but who can continue to imagine, to think, to will, when they are separated from the body. The question now is: Is the soul of man a spiritual being? If it is possible for the soul to continue to live without a body, then it is of a spiritual nature, be that soul animal or human. But a spirit is only an entity which although separated from the body, can still think and will.

Now we can imagine spirits only problematically; we have no reason a-priori to deny their existence. Experience teaches us, that our body takes part in our thinking, but we do not find that it is necessary. We can very well imagine beings that have no body at all and can still think and will. Therefore we may problematically admit that there exist thinking and reasoning beings who have self-consciousness and who are immaterial. A thing may be problematically accepted if it is evident that it is possible. We cannot fully demonstrate it, but nobody can prove that such spirits cannot exist. Just so we cannot fully demonstrate the existence of God, but who can find proofs to the contrary?

We know by experience that there are beings who have an inner and an outer sense; the human souls—and that there are beings who have only an outer sense—the animals. But that there are beings who have only an inner sense, spirits, we do not yet know by experience.

III.

The third part of Rational Psychology deals with the connection of the soul with other beings. First we speak of the connection of the soul with the body, and we ask how such a connection between a thinking being and a body is possible. The soul is an object of the inner sense and the body is an object of the outer sense. Reason cannot conceive how that which is an object of the inner sense should be the cause of that which is an object of the outer sense. Thought and volition are objects of the inner sense only; Motion is an object of the outer sense. The mutual determination, between thought, volition and motion cannot be understood by reason; but we recognize it by experience. We know that thought produces motion and that motion may produce thought, but no system can explain why this is so; we also know that the will influences the body and that the soul has the power to move the body, but we do not know why this is so.

Since the soul is so intimately connected with the body, we may ask where is the seat of the soul in the body? The place which the body occupies in the world is determined by the outer sense; the soul being an object of the inner sense, which cannot determine the place, we come to the conclusion that the seat of the soul cannot be determined. The cause of all sensation is the nervous system; the root of all the nerves is in the brain; it therefore follows that the soul has to place the seat of all its sensations in the brain, the scene of all the conditions of her sensations; but the brain is not the place of the soul itself. The soul is not an object of the outer senses and consequently the conditions of these senses do not apply to the soul. The condition of exterior contemplation is space; now, since the soul is not an object of exterior contemplation, it cannot be in space, it only produces effects in space; therefore, we say: the soul has not a definite place in the body, and it would be materialistic and absurd to assign it a place.

We will now consider the soul in connection with the body at the time of birth, during life, and in death.

Life consists in the connection of the soul with the body; the beginning of life is the beginning of the connection, the end of life is the end of the connection. The duration of this connection is the life of the body. The beginning of life is birth; but to understand correctly, birth is not the beginning of the life of the soul, but of the man; just as death is not the end of the soul's life, but only of man. Birth, life and death are only conditions of the soul, for the soul is a simple substance and cannot therefore be generated when the body is generated, nor can it be dissolved when the body is dissolved, for the body is only a vesture of the soul. The beginning or birth of man is only the beginning of the connection, or a changed condition of the soul, and so is death the end of this connection, or again a changed condition of the soul. Birth and death are not the beginning respectively or the end of the principle of life, for the principle of life does not arise through birth, nor can it cease to be through death. The principle of life is a simple substance, and a simple substance does not originate and cease according to the laws of nature, consequently the substance remains when the body passes away; and it must already have existed before the body was formed—the substance remains forever unchanged, and birth, life and death are only different conditions of the soul; but a condition presupposes an

existence; for the beginning is not a condition, but the birth is a condition of the soul—consequently not the beginning of the soul.

Now let us consider the soul before and after the connection with the body, or before birth, and after death.

The condition of the soul before birth and after death must be much the same. If the soul had not lived before the connection with the body, how could we argue that it would live after the connection? The proofs which we will later give for the existence of the soul after death, seem to indicate that before birth we were in the pure spiritual life; and that through birth the soul comes into a prison, which is a hindrance to spiritual life. Now comes the interesting question, is the soul in the spiritual life able to make use of all its powers? Could it there gather all experiences, all knowledge; or is this only possible in a physical body? We answer that the soul in the pure spiritual life must have had a spiritual power of life and all the soul-powers and faculties been latent; but that only in connection with the body could these faculties develop; and that the knowledge of the world could only be acquired by means of the body. The condition of the soul before birth was without self-consciousness and without knowledge of the world.

If we consider the condition of the soul after death, two questions arise.

1. Does the soul continue to live after death?
2. Is it the nature of the soul to continue to live after death,—that is, is the soul immortal?

If the soul lives, it does not follow that it must necessarily live eternally; but if the soul is immortal according to its nature, then it necessarily follows that the soul exists forever. We therefore do not attempt to prove the accidental life of the soul, but that it is immortal.

Immortality is the natural necessity to live; and the proof of the immortality of the soul is based on the following reasoning. Life is nothing but the power to act spontaneously out of the inner principle. Now we understand the soul to be a subject that has the power to determine itself out of the inner principle. The soul is the fountain of the life that animates the body. Since matter itself is lifeless, it follows that life cannot originate from matter. The body is not the cause of life, but on the contrary an obstacle to life; the cause of life is to be found in another substance, namely in the soul, and

when the body ceases to exist the principle of life which prompted all acts of the body remains, and must execute the same acts of life without hindrance.

The life of man is twofold: the animal and the spiritual. The first is the life of man, as man, for which the body is necessary; the other is the spiritual life in which the soul, independent of the body, must continue to discharge the acts of life. The body is necessary for the animal life; the soul is then in connection with the body which is vivified by the soul alone. If the machinery of the body is destroyed so that the soul cannot act on it any more, then the animal life ceases, but not the spiritual life.

The soul in the body may be compared with a man who is fastened to a wheelbarrow. As soon as the man moves, the barrow must also move. But nobody will say that the latter is the cause of the motion; just as our actions do not originate from the body, but from the soul. The wheelbarrow is a hindrance to the movements of the man, for as soon as he is liberated, he can move with greater ease. But as long as he is fastened to the barrow, his movements will become easier the better the instrument may be. Just so is a good condition of the body an aid to life, as long as the soul is tied up in the body; but a greater aid to life is the liberation of the soul from the body. For since the body is lifeless matter, it must be a hindrance to life. As long as the soul is connected with the body, it has to endure this hindrance; when the body ceases to exist, then the soul becomes free and begins the true life of the soul. From which it follows that death is not the absolute negation of life, but on the contrary the liberation from the impediments to a perfect life. The consciousness of the "I am I" proves that the life is not in the body but in a special principle which is different from the body; that consequently this principle can continue without the body and that its life will then be augmented and not diminished.

Now let us see if we cannot find an empirical proof for the immortality of the soul; that is, a proof which is derived from our experience in relation to the nature of the soul. Experience teaches us that the powers of the soul grow and decline with the powers of the body; but from this it does not follow that when the body ceases to exist, the soul also ceases to exist. The body is the condition of animal life, and the latter ceases to exist, but not the soul life. Now since we make all our

experiences and observations in connection *with* the body, these experiences cannot prove what we could be *without* the body. If man were able to disembody himself, the experience which he would then have would prove what he should be without a body. Since this is not possible, nobody can say what the soul is without a body. But this empirical proof has a negative use, in so far as we cannot draw from experience a conclusion *against* the life of the soul, for if the body ceases to exist it does not follow by any means that the soul also ceases to be. No adversary can find an empirical argument for the mortality of the soul; consequently the immortality of the soul is safe against all objections which are taken from experience.

There is another proof, the analogical one, by means of which the immortality of the soul is argued from the analogy of the whole nature.

We find everywhere in nature that all the powers, abilities, organs of animate or inanimate beings have a certain use or purpose. But in the soul we find powers and abilities which have no definite purpose in this life; and, since nothing is without use or purpose, we conclude that there must be a condition somewhere in which those powers can be made use of. Consequently it is to be supposed that the soul is destined for a future world where all these powers will be useful. The faculty of perception, for instance, is much more far-reaching than is necessary for the requirements of this life. As for instance, with some sciences, mathematics show that our faculty of perception transcends the limit of our terrestrial destiny. We want to know all about the whole world; our observations are full of pain and trouble; our desire for knowledge reaches up to the most distant part of heaven, as in astronomy. And has all this the least use for our life in this world? Do not many nations exist who do not know anything about it and who are nevertheless quite satisfied? Man can live without these sciences; but his desire for knowledge goes still farther. He asks what he was before birth; what he will be after death; he wants to know where the world comes from; if it is from eternity or only by chance; if it has a cause and what this cause is? Now what has all this to do with the terrestrial life? If I am only here for this world why should I long to know where I or the world comes from; what the cause of this world is? And it is just these questions which are the most interesting to us, although they have no immediate use in this life;

consequently there must be another life awaiting for us, in which this longing is satisfied, because it has a use. And, too, our human life is too short to make use of the knowledge and experiences which we may have acquired here. We have to die just when we could make the best use of our knowledge. Another then comes who has to begin all over again until he also dies; and so it goes on forever. It follows that the shortness of life is in no proportion to the powers of the human soul; and since there is nothing in nature without a use, we may expect to find the use of these powers in a future life.

In regard to the condition of the soul after death we cannot say anything positive, since our reasoning has its limitations.

Has the soul in the future condition a knowledge of itself or not? The knowledge of self and the identity of person rests with the inner sense, and the inner sense cannot be destroyed with the body, from which follows that the soul must always have self-knowledge. The separation of the soul from the body consists in the change from the perception through the senses to a spiritual perception; and that is the other world. The latter is not a different place, but a different perception. The condition of beatitude, or heaven, and the condition of misery, or hell, which belong to the other world, must not be looked for in this sensual world (as a certain place). If I have been righteous and come into community with noble and holy beings, then I am in heaven; but if I come into community with evil beings, then I am in hell.

This idea of the other world cannot be demonstrated, but it is a necessary hypothesis of reason.

AFTER SORROW.

TOWNSEND ALLEN.

When all is over and the last good-bye
Has trembled into nothingness on high,
What then? My Soul, what then?
Why, then, pick up the thread of life and weave
A tapestry of faith and hope. Don't grieve,
But cheer the hearts of men.

HERMETIC STORIES FOR CHILDREN.

BY FRANZ HARTMANN, M.D.

THE LAZY BEGGAR.

There was once a very lazy and lying beggar. Everything about him was false; even his ailment, an apparent infirmity. He had become poor, because he had always been lying and making false pretenses; so that nobody would trust him anymore. He pretended to be blind and did not open his eyes; he wanted to make the people believe that he could not walk and kept continually crouched in a corner, and even if you would have shouted into his ear you would have received no answer from him; because he would not listen and wanted to make believe that he was deaf. His clothes consisted of old worn out rags, all torn to pieces; and his house looked just as dilapidated as he himself. It was more like a stable or a shed than like a human residence; patched and dirty all over, and everybody who saw it became disgusted with it.

Now, incredible as it may appear, there was a beautiful maiden who fell in love with that lying beggar. Moreover, she was exceedingly rich and owned the greatest possible treasures, the like of which cannot be found upon the earth. The name of that beautiful lady was "Truth," and she wanted to marry that lying beggar; but she wished that he should love her, not on account of her great fortune, but on account of her own beauty and virtue. She, therefore, went to the beggar's hut and stood before him; but the beggar was in the habit of pretending to be blind; he would not even open his eyes to look at her; and when she spoke to him, he did not hear what she said; because his ears, having been closed so long could not hear the sweet silvery sound of her voice; they could only distinguish harsh and vulgar noises.

So the rich and beautiful lady, after waiting a long time for the beggar to take notice of her presence, at last went away, but the beggar remained what he was, a dirty and lying beggar unto the very end of his days.

THE KEEPSAKES.

A little boy had a great many friends and received a great many keepsakes from them. Some made him presents of embroidered slippers, others of pictures and photographs; some gave him locks of their hair or pretty nosegays and many other things. At last he had so many of such pretty things that his house was crammed full of them, and they were very dear to him.

When he grew bigger, his father wanted to send him on a voyage, so that he could see the world, and the little boy was very anxious to go and see the world; but, of course, he could not take all of these keepsakes with him. To tell the truth they were of no use to him, because he had outgrown the little slippers and could not wear them; the pictures and photographs did no longer resemble the persons whom they were intended to represent, for these persons had grown much older, while some of them had actually died; the locks of hair had lost their color and the nosegays had become faded and dry. He, therefore, made up his mind to review his treasures and to see which he could spare. He found that he had ten bushels of letters from friends, two bushels of locks of hair from sweethearts, thirty-five bushels of photographs, six baskets of nosegays and ribbons and gloves; sixty-five pairs of slippers, ten night gowns, ten tons of pots and cups and plates and lots of other things. He knew that this would be entirely too much baggage to travel with, and he wanted to reduce it; but whenever he was about to throw away one of these articles, he felt sorry for it, and the end of it was, that he kept all, and would not part from them under any consideration.

So the little boy could not go on his voyage to see the world, but had to remain at home, where he dawdled away his time in playing with his treasures, and when it was time for him to die and to go to heaven, he could do neither the one nor the other; because the devil of his desire for his keepsakes kept him alive and tormented him, until at last his house fell to pieces and he was buried under its ruins, together with the treasures for which he had cared so much.

FAITH AND IMAGINATION.

A little boy, who was so ignorant that he did not even know the difference between Faith and Imagination, but believed them

to be both one and the same thing, once imagined that he was a king. He said that he felt just as if he were actually a king; he put a paper-crown upon his head and took a walking stick in his hand, imagining it to be a scepter, and he sat on a chair which belonged to his grandfather, and said that it was his throne. But when the other little boys and girls heard about it, they all came and looked at him and laughed very much and did not obey his orders at all.

At first the little boy became very angry, because the other boys made sport of him, but when he found out that he had no power to make them stop laughing, he began to understand, that to imagine one's self a king, makes one a king merely in one's imagination, and that one cannot understand how an actual king feels, unless he is a king in reality and not merely one in his imagination.

THE TRAVELER.

A little boy wanted to make a voyage to Rome to see the Pope and all the other curiosities of that city, but there were so many ways leading to that place, that he did not know which one to select. First, he went on board of a ship, for the purpose of going there by sea, but when the ship began to move he became frightened and begged the Captain to put him back on the shore. He then tried railway traveling and, in fact, he went a considerable distance by rail, but somebody told him about an accident that once happened to a train and on which occasion some passengers had been killed. He, therefore, concluded that this was not a safe method of traveling and went back again to select some other way. For awhile he walked on foot, but he soon became tired of that, and thus he first tried one way and then another. Thus, it happened, that all the other passengers, that had first started with him, arrived in Rome, and could see the Pope, while the foolish little boy had a great deal of trouble and never came to Rome and saw nothing after all.

THE HOBBY-HORSE.

There were a great many small boys in a certain little village and each of them owned a hobby-horse. Some of these hobby-horses were made of wood and some of paper, and the most precious ones had a whistle behind. Each of the boys thought

that his hobby-horse was the best and consequently there arose a great dispute about them, and the doctors were applied to say what kind of qualities a very good hobby-horse should have. Some said this and others that; but most agreed that those with the whistles were the best. There was also a certain class of philosophers who said that hobby-horses were unnecessary and should be discarded; but, of course, nobody believed them; for what should a little boy do without a hobby-horse?

Consequently, hobby-horses remained in fashion; but one day a cavalryman on leave of absence came to the village and they offered him a hobby-horse. Then the cavalryman said: "What the d—— should I do with a hobby-horse, as I already own a real horse?"

Then the little boys were very much astonished and thought the cavalryman was a fool.

THE PICTURE-SELLER.

A man went about the country selling and distributing pictures of saints, and the things which he sold were very pretty, but the man who sold them was neither pretty, nor was he a saint, and there was no demand for himself.

THE SCIENCE OF SWIMMING.

A certain professor was an expert in the science of swimming, that is to say, he had read all the books that were ever written about swimming, and he knew the names of all the muscles that are brought into exercise when one swims, he knew the chemical composition of water and he had studied the way in which fishes live in the water. There was no fish whose name was a secret to him. At last, he resolved to put his theories into practice. He ordered his tailor to make him a great coat, covered all over with fish-scales and he sewed a fish-tail to his back. He then jumped into the water, but as he was never seen to rise again, it is not certain whether or not he knew how to swim after all.

THE PROBLEM AND PROVIDENCE OF EVIL.

BY ALEXANDER WILDER, M. D.

"The Power that always wills the bad and always works the good."—Goethe.

DEFoe, in his famous work, describes Robinson Crusoe as instructing his man Friday upon the leading doctrines of the Christian religion. As he endeavors to explain the problem of evil as the work of Satan, his pupil asks, eagerly: "Why God no kill the Devil?" Doubtless, Defoe, when writing this question, was evading personal responsibility while thrusting before the world a problem which threatened to sap the very foundations of the accepted theology. If there be such a Power in the universe able to thwart the divine beneficence and to lead human beings to ruin in wanton malignity, it must be, as has been taught in former centuries, actual Divinity and the rival of Deity itself. We cannot in such case attribute omnipotence to God; but if the converse be true, that he only suffers such ruin of souls when able to prevent it, we can hardly suppose him wise and benevolent. This question has agitated thinking minds ever since the dawn of history. Nevertheless, we are conscious that only Divinity, supreme in essence and beyond essence, sustains the universe and regulates its movements. It alone operates in harmony, adapting all means to their proper ends. It is therefore one and absolute. Hence evil, on the other hand, can be only a disturbing element, never permanent and substantial in its operations, but always destructive. Even when in any of its phases it seems to be persistent, it eventually fails and comes to an end in any endeavor which it may seem to prompt and inspire. From the nature of things, therefore, we may not consider it to be any counterpart of the Supreme Right, nor the purpose of any creative operation. We must accordingly ignore without hesitation any concept in relation to it as being actually an essence or individuality absolutely hostile to Divinity, or as leading and abetting hosts of malignant demons to mar the order of the universe and lead human beings from the Right.

In former periods, however, all objects were personified and supposed to be endowed with soul. The physical forces were regarded as personalities, and whatever was grievous and harmful was considered as essentially evil. In this way, accordingly, every tribe and people that had attained no superior culture had abundance of evil beings ready on opportunity to lead individuals astray or to inflict harm upon them. There were also in these modes of thinking divinities representing all forms of mental endowment, whose aims and influences were good. Beyond these was likewise the mystery of Death. That existence did not end with this event was a cherished belief. The soul was conceived as still alive and hovering around the family abode. If it was cared for, propitiated with food and sacrifices, it was a good angel to the kindred; but if this should be neglected it suffered accordingly and was likely to render unfriendly offices, if not to become inimical outright.

The personification of evil as a distinct hostile power in the world seems, however, to have had its inception at a period comparatively recent. There was no such personifying of wrong as an individual potency in the writings of the earlier people of whom we have knowledge. There was no Devil that was depicted as always such from the beginning. The earlier demons that were represented as malignant were not described as ranging over the whole world, but only over specific regions. The conception of a diabolic personality appears to have been formed from that of a tutelary god that had been dethroned by conquest or social revolution. Thus Set or Typhon of Egypt and the Western Semitic populations of Asia had been honored as a god through a long succession of dynasties, but changes occurred at a later period, which have not been fully explained, by which he became in the newer form of worship the Satan Adversary, always hostile to the Good.

In the religious system of ancient Persia known as Magian and Zoroastrian this conception appeared in a more concrete form. Even there, however, it exhibits evidences of having changed almost radically in its long career. The *Avesta*, the sacred scriptures of that faith, what little of it is still extant, contains texts implying as much. The people of archaic Eran had broken away from their kindred Aryan neighbors and adopted a new mode of living, as well as another form of religious belief. Renouncing the nomadic life, they became tillers of the soil and dwellers in permanent homes, which were very generally grouped

together into villages. It was a veritable illustration of the story of Cain and Abel, the agriculturist rooting out the herdsman. The enmity which arose involved also their religious notions. The devas are still regarded as gods in India and as evil spirits by the Parsis,¹ Indra; the Dyu-piter, or "father in heaven," of the *Veda*, is an unfriendly power in the *Avesta*. But in the earlier Zoroastrian teachings the Supreme Being is represented as One, as it seems to be also declared in the book of *Isaiah*: "I am the Lord, and there is none else; I form the Light and create Darkness; I make peace and create evil." But the later Mazdean philosophy appears to have reasoned from premises more easily comprehended by the common thinking. It was recognized that in the world of nature there is law, and also that in the same realm there is conflict. While, therefore, profounder thinkers contemplated all things as dependent upon the One, Zeroana the Infinite, all operations and events were attributed to the Two, who in their separate capacities nevertheless wrought out as though in concert the Divine purpose. But these eventually were considered as perpetually at war, Ahura-Mazda, the eternally Good, and Anra-manyas, the Evil Mind, always seeking to mar everything created and every form of life as it came into existence. Few individuals care to investigate this subject more critically. Thus from this source came the belief in pure evil, original sin, and also in an arch-enemy of God and man. The Evil Genius was represented as always in conflict, always on the alert for mischief. From him was the thorn to the rose, the shadow to the light, the sorrow that attends on every joy. "He sowed the seeds of evil in animal life," remarks Mrs. Robins-Pennell, "and transmitted the germs of moral and physical disease to the universal man."

In this description we observe no critical distinction between moral evil and physical. The same potency that introduced cold in the primitive Aryana is the one that promotes what is evil "in the thought and word and deed."

The concept of Satan as the Evil potency appears to have been evolved at a period comparatively modern. In the dramatic sketch which is given in the book of *Job* he seems to have a place in the assemblage of "Sons of God." There certainly is no show of enmity or alienation. It is apparently his office to

¹The gypsies have been described as worshipping the Devil. The fact is overlooked, however, that they were an outcast Indian people and that the term Deva is a Sanskrit designation signifying Deity.

go up and down the earth to find out how its order was maintained. He is interrogated accordingly by the Lord in respect to the fidelity of Job, and suggests that it is solely in return for the protection that has been afforded.

The tests are then given: first, by permitting the destruction of wealth and family; then by the inflicting of loathsome disease, and finally by the aggravating imputations of his three friends that his calamities are the penalty of his own wrong-doing. The sufferer insists positively upon his uprightness and faultless integrity, exempting himself from the charge as he would have done before the assessors of the dead. Nevertheless, he considers that his calamities are from God. "The hand of the Lord has wrought this," he declares to his inquisitorial friends. When likewise his wife, grieving at his condition, apparently so utterly hopeless, pleads to him to invoke God and die, he replies submissively: "Are we to receive good at the hand of God, and are we not to receive the evil also?"

This dramatic representation in the introduction to the story of Job has been the moral of analogous literary productions in later centuries. Satan, now displaced from his office of Censor in the heavenly sphere and become Prince of Darkness, is now the seducer and destroyer of souls. Christopher Marlowe delineates the compact of Doctor Faustus with Mephistopheles (hater of the light), which was carried into effect by his terrible fate. Goethe followed with his inimitable work. He also introduces Mephistopheles, "the spirit which evermore denies" and that claims evil as his own element. Faust, the scholar, is delivered over to the Tempter to be subjected in every form of allurements and moral peril. He is plunged into the mire of sensuality and selfish caprice, as well as human ambition. But amid it all the divine element in the soul is not destroyed. He retains his consciousness of the right, and after all his waywardness exhibits the desire to continue in the doing of benefits to his fellow-beings. This brings to its close his compact with the Evil One, but the same moment it delivers him from the penalty of the bond. Thus the Dark Spirit outwitted himself.

Milton, however, had already given in his great poem, *Paradise Lost*, the setting to the story of Satan and the "Fall of Man," which has been very generally accepted in Protestant Christendom. He has represented the great apostate, taking for his model in this delineation Prince Rupert, the commander of the Cavaliers in the Civil War in England, in whom the temper

and character of the aristocracy were vividly displayed. This hero of Milton, though fallen from his high estate, retains many of the characteristics of the distinguished prince which win admiration. He had rebelled when the Son of God was placed over the angelic ranks and had drawn a third of them from their allegiance. Though having become the arch-fiend, he is nothing less than "archangel ruined." Having now taken evil as his good and choosing to rule in hell rather than to serve in heaven, he now delights himself in leading human beings astray.

As if to give a finality to all this class of vagaries, Mr. Philip James Bailey presents us with his epic poem, *Festus*. In the previous dramas the faithful Job, the weary scholar and the guileless parents of mankind had been chosen for attack. Now, the youth Festus is delivered to Lucifer to be subjected to his arts. But, as before, evil is not triumphant. As Job was restored to more than former prosperity, and Faust was borne by angels and redeemed souls to the highest bliss, so Festus, after having tasted the delights of mind and sense, is numbered with the heavenly multitude, the whole human race delivered, and even Lucifer himself restored, a penitent, to his former rank.

"It suits not the eternal laws of good
That evil be immortal."

Sin, in its proper meaning, denotes a missing of the aim, a failure to reach the right end, a being in fault rather than any profound turpitude or wickedness. When, however, it is voluntary; when it is a deliberate violation of the Right, then it becomes flagrant wrong-doing, injury and crime. The whole nature is thus contaminated, and becomes vicious and corrupt. As all human beings have erred more or less and are subject to the infirmities incident to an imperfect nature, they are subject to suffering in consequence;² hence they are under the necessity of directing their careers by the wisdom which they acquire by their experience.

The ancient philosophers held that the soul is of twofold quality. The higher faculty, the mind or spirit, was an essence

²The story of the Garden of Eden in the book of Genesis mentions the tree of knowledge of good and evil. If this be regarded as a historic account of the earth before there had been transgression, it will also imply that evil was itself recognized as existing prior to the introducing of human beings upon the scene.

akin to Divinity itself, but the sensuous and passional constituents perish with the body.

The earlier Christian authors exhibit considerable variations in their concepts of evil and its personal representative. These were, however, superior in tone to those set forth in the *Avesta*. The moral view was more distinctly presented, and the evils incident to the realm of nature, like cold and heat, pain and physical injury, were less considered. They evidently regarded the Roman dominion as in a certain sense identical with the kingdom of evil. Nevertheless, the writings accredited to Clement of Rome do not appear to have recognized any predominating evil personage. Tertullian, however, who was more conversant with Asiatic opinion, speaks distinctly of Satan, the Devil, and Justin Martyr also described him as leader of the powers of darkness, the cause of transgression and physical disaster, the ally of heretics and the inspirer of the former worship. With the illiterate multitude these notions were cherished in their worst aspect. The concept drifted through the Middle Ages to the present time. We find it cropping out in common religious discourse and in current speech.*

In the earlier centuries of the present era the Gnostic sects and theories overlapped and were largely intermingled with those which are now distinguished as Christian. The New Testament contains many features and expressions which indicate their influence. Their leading doctrines, so far as we know of them, appear to have been developed from the older systems extant in the East and incorporated into the newer theological structures. One of these is remarkable for its explanation of Judaism and the traditions of the Hebrew Scriptures. It replaces the Dark Spirit of the Persians by Ilda-Baoth (Son of Darkness), and represents him as identical with the Jehovah of the Jewish people. He was described as having created the world out of chaotic matter and placing the first human beings in the Garden of Eden, forbidding them to eat of the Tree of Knowledge. But the Genius of Wisdom, taking the form of the serpent, persuaded to the violating of this restriction, and mankind thereby became capable of comprehending heavenly mysteries. This has been followed by a continued conflict between the powers of light and darkness. For man, in his prior psychic

*The writer wrote an article in 1854 for a newspaper, insisting that there was no such personality as the Devil. An answer was made to it in which was the expression: "I fear he has denied his Savior."

nature, notwithstanding his ability to receive illumination, is nevertheless still "of the earth earthy," and requires to be generated anew into the divine life. This concept appears to have originated in the belief that matter is itself the source of evil. The corporeal nature, "the flesh, with its affections and lusts," it was inculcated, must therefore be subjugated and destroyed. As whatever was natural was regarded as impure, the concept of evil became interwoven with every form of sensuous delight. Whether the individual was a philosopher, a Gnostic or other style of Christian, the same notion seems to have been entertained.

Many strained and strange beliefs have sprung from this conception. The most pronounced among these is the notion that it is inherent as well as incident in mankind to be evil and to do wickedly. So long as human beings exist in the world it is asserted that they will be controlled by natural impulses and motives of action, and that, because of this, they will be selfish, sensual and persistent in evil-doing. Such is the belief substantially of the leading denominations in Christendom, and likewise of various religionists that are not so classified as Christian. Its unfortunate influence has been to develop a feeling of despair reacting in recklessness, laxity of morals, and also cruelty and disregard of justice between man and man. The beastly sentiment that might, meaning physical superiority, makes and is the all of right, finds its sanction and support in the reasoning that this is natural to all creatures. It is certainly the moral code of wild animals. Accordingly, we do not accuse the tiger of moral delinquency because it preys upon helpless creatures, and by such logic the person with tigrish nature may as well seek to be justified for acting according to its impulses.

There has been a disposition among many thinkers to consider the state of nature and the conditions of natural existence as far from light, purity and goodness; and to regard the besetments of selfishness and wrong-doing as belonging to the body. "I find a law in my members warring against the law of my mind, and bringing me into captivity," says the Apostle Paul; "for with the mind I myself serve the law of God, but with the flesh the law of sin." Jesus also is recorded as saying that "evil thoughts and all kinds of wicked impulses and actions come from within, from out of the heart of man, and make him impure."

Under the influence of notions of this kind, monastic life has been a religious characteristic in the different faiths, ancient

and modern, Christian and non-Christian. Various macerations of the body were added. Among these were fasting, abstinence from the bath, and studied neglect of physical comfort. It was the aim and dream to crush out the bodily sensibility in order that the soul might be emancipated and enabled to reach the higher beatitude.

The philosophers, however, while they deprecated the mingling of the soul with the corporeal nature, also acknowledged intelligently the rightful place of the bodily organism and conditions. When Porphyry was contemplating suicide in order to escape from the evils and calamities incident to life, Plotinos, his preceptor, remonstrated, declaring that this was not the suggestion of a sane intelligence, but that it proceeded from some morbid affection of body.

Indeed, we have no sufficient reason for supposing that dying will totally separate the soul from the entanglements incident in our corporeal existence. The passions and desires may still inhere, and the unhoused selfhood, thus turned adrift, finds itself more helpless than the beggar in the street. The true separation of the soul from the body Plotinos has explained accordingly as being a purification from anger, evil desire, and other causes of disturbance. This may take place while yet remaining with the body. The individual is still in the world, while at the same time beyond and above. Hence the words of Jesus are pertinent—"I pray not that thou shouldst take them from the world, but that thou shouldst keep them from evil."

"But it is not possible that evil shall be extirpated," says Sokrates to Theodoros, "for it is always necessary that there should be something opposed to goodness. Nor may they be established as attributes in the gods, but from necessity they encompass the mortal nature and the lower region. We ought, therefore, to endeavor to flee hence to the gods most speedily; and this fleeing is an assimilating to God in the greatest degree possible, and the assimilating is to be intelligently just and holy."

The philosopher further explains that upon character, upon faithful devotion to the right, the true excellence of each individual is based. The knowing (*gnosis*) of this is wisdom and true virtue, but the not-knowing is manifest ignorance and baseness. "Hence," he remarks, "there are the constituents of both in the interior being of every one in existence; one that is divine and most blessed, and one which is without God and most

wretched. They who do not discern that such is the case, by their stupidity and lack of spirituality, become unconsciously through unrighteous actions like the one and unlike the other."

It was more than incidental obstacles to good that were implied. The philosophers contemplated also a moral delinquency. They styled it "ignorance," but it was a condition voluntary and willful. "It is darkness," Porphyry declared, "and will fill men with all manner of evils." The ignorant person is the reverse of spiritual and noetic. He may be quick of intellect, eloquent, skillful in argument and in whatever pertains to common science. But he is without love for the beautiful and good, preferring what is base and unjust. It is the worst ignorance, Plato declares, because it pertains to the mass of the soul, the mortal part which feels pain and pleasure, and is opposed to everything higher, to the superior knowledge, well-established condition and reason.

We are thus enabled to behold evil with its concomitants, in its proper place and character. It is the obverse side of the great world-picture, the opposing pole on the sphere of objective existence, the shadow, and in reality the bond-servant of the Right. In the realm of Nature it manifests itself as the difficult thing, the obstacle that is set for us to overcome, and in this way has its use as a discipline and exercise by which to develop our powers. In the superior region of mind and morals it includes those qualities incident to our imperfect nature and field of activity which operate to retard the higher purpose and hold us back in the domain of crude infantile selfishness.

Nevertheless, that which may seem to our limited powers of vision to be absolutely bad is undoubtedly good and right when regarded upon the general plane which includes all things within its purview. When, like a servant putting off his livery to assume the rank and authority of the master, the lower nature is set in the foreground as the superior principle of action, it becomes itself an adverse condition to be fought against and brought into subordination. It is certain to defeat itself in the end, to fail through imbecility. All that it can actually accomplish is a design which is beyond and superior to itself, which has been directed silently and occultly by a Power that is overruling it for a nobler purpose. Its proper office, it will be perceived accordingly, is to afford exercise to the soul for the purpose of bringing its faults to plain sight, of evolving its capacities and eliminating its deficiencies, thus making a perfection

attainable of which we might not otherwise be capable. "It is a part of the mystery of evil," remarks Dr. Abbot, "that it evokes the good; that when it is driven from the door good comes up the path and enters in its place. In spite of a thousand apparent triumphs, evil is the servant of good, and prepares the way for its approach." What, accordingly, is accounted evil exists solely for the sake of the actual good which awaits beyond.

The alliance of the soul to the conditions of natural existence is necessarily attended by a certain privation of good and by exposure to the casualties and calamities of life. It is born into the world to be disciplined and perfected through experience. Hence from babyhood to the completest maturity the individual is required to "forget the things that are behind and reach forward to the things that are before." That which was good in the earlier period of life becomes evil when the time arrives to abandon it. The infant may be innocently selfish, for he can know nothing beyond; but the older person is called to a broadening charity. Dominating selfishness at that period of life is an arrest of development, monstrous, and in itself pernicious to the whole moral nature.

It was actually believed by the sages that prior to its introduction into the world the soul was in a state of superior perception, and that the first lapse began by a certain passiveness, a susceptibility which rendered it subject to the attraction toward an objective mode of existence. When afterward the whole spiritual nature is submerged, and overwhelmed and eclipsed, and even sensualized, it is, nevertheless, divine in its inmost quality. It never purposely chooses evil for its portion, but yearns amid all its wanderings for the truer life. Every lapse, pain or trial which it undergoes operates to the same infinite end. The light is sure eventually to overcome the darkness. There is none so bad but that he may become holy and divine through goodness. The chain of love, ending in the Infinite, is incessantly combining all below and all above.

Yet spake yon purple mountain,
Yet said yon ancient wood,
That night or day, that love or crime
Led all souls to the good.

CREMATION—SHOULD WE FAVOR IT?

BY HAROLD W. PERCIVAL.

IN the August issue of *THE WORD* an article by Dr. A. Marques appeared, entitled "Some Remarks on Cremation," and which some have thought, in a degree, unfavorable to cremation and to present cremation as undesirable for the majority. The article has caused considerable comment and many questions. It is due to this comment that we now attempt to answer some of the questions raised.

Some of the more important points discussed in the article relate to—

First. The condition of the reincarnating Ego after death.

Second. The nature of death and the different entities developed after death.

Third. The snapping of "the cord" that connects the physical body with its *linga sharira*.*

Fourth. The effects of cremation and burial on the Ego.

Fifth. Embalming and mummifying.

First. The condition of the reincarnating Ego (*manas*) immediately after death depends on the Ego's character. That Ego who has before the death of its body learned to master the body

*Dr. Marques says at page 293: "It is certain that cremation must affect and destroy the grossest of the subtle bodies—the 'etheric,' formerly misnamed the '*linga sharira*.'"

Madame Blavatsky, the one who first made known the teaching of the Seven Principles, gave as the four lower principles the *sthula sharira* (physical body), *linga sharira* (astral body), *prana* (life principle), and *kama*, or *kama rupa* (passions and desires). See *Secret Doctrine* 2d ed., Vol. I., pp. 82, 128, 177, 181, 286, 356; Vol. II., 4, 82, 123, 251, 252, 257, 627, and H. P. Blavatsky's "Theosophical Glossary."

Linga is a Sanskrit term for the organ of generation, and *sharira* means body. Thus the word shows that *linga sharira* is the body produced through procreation; the astral germ from and on which the gross physical body is built.

In "Ancient Wisdom" at p. 90, the author says that "*Kama rupa* is the technical name for the astral body, from *Kama*, desire, and *rupa*, form." We cannot see how this can be so. Astral means star-like or starry, the astral body has a phosphorescent glow and is transparent. The *kama rupa* has a different appearance than the astral body or *linga sharira*. Again at p. 231 the author of "Ancient Wisdom" enumerates the principles and calls *kama* the astral body and *linga sharira* the "etheric double." This confounding of the principles is contrary to the philosophic genius of the language, and an unwarranted change of the classification, and has caused some confusion among the students of "Ancient Wisdom."

It is better to hold to the classification and names used by H. P. B.

and desires and to distinguish between the real and the unreal will in no way be detained by what happens to the body, but will at once, or proportionately, as it has so mastered and distinguished, pass on to its own high state of heaven (*devachan*). That Ego who has been attached to its body and bodily and worldly desires will remain with its desires until it learns to distinguish itself from them.

Second. What is the nature of death? And what are the different entities existing after death? Death is the process of the snapping of the cord which connects the physical body with its *linga sharira*, or the design body or form body. The physical body is the accretion, precipitation, concretion, of the elements which make up the inheritance of the Ego for this physical life.

The *linga sharira* is the bodily form and expression of the thoughts and tendencies of the past life of the Ego, changed and modified by its thoughts and actions in the present life. The snapping of the cord constitutes death. When the cord has snapped, death has taken place, and the physical body can under no circumstance be resuscitated. The signs of death are that the body loses its firmness and begins to decay, or a condition where any of the vital organs, such as the heart or the inner organs of the head, have been crushed, or where the main nerves of the body have been severed.

The entities existing after death are the *linga sharira*, the desire body (*kama rupa*), and the Ego. The *linga sharira* is attracted to and remains with its physical body, disintegrating as does and with the physical body. The *linga sharira* is a senseless automaton. Before death the desire body is a shapeless thing which lives in and is diffused throughout the blood, but after death it becomes a separate and distinct entity. It has in the ordinary individual no separate existence before death. After death the desire body becomes separate from the physical body and from the *linga sharira*, and is a separate entity. Its form is a composite of the ruling thoughts and desires of that life.

Now as to the Ego. That Ego, described, who has learned to control its body and to approximately distinguish between the real and the unreal does not associate with this temporary false-ego or *kama rupa*. But that Ego who is deluded and bound by desires does not at once become freed from the false-ego. Like Sindbad the Sailor, it is ridden and worked around by the old man, its desires. The Ego is freed from its desires by the process known as purgatory, or purification. Freedom is gained by

discovering that its desires cannot be realized, and that it—the Ego—is not of the nature of its desires. One who dies a sudden accidental death remains, after the first terror caused by the accident is over, in a state similar to that of sleep. The Ego sleeps during most of the period which would have been that of the natural life had there been no accident. His kama rupa is prevented from attacking the Ego.

It is different in the case of suicides. There the Ego who voluntarily has destroyed his physical body throws himself, unprotected, at once into that condition which allows his kama rupa to attack and overpower him. During the term of what would have been the span of natural life such an Ego is often beset by still other entities, who take advantage of his unprotected condition.

There are three modes of death—one by accident, one by submission of the Ego to old age or disease, one by the intention and will of the Ego. No death can occur without the consent of the Ego. This consent is given during some moment of extremity—when the mind is transported to another plane, either by joy or when sorrow produces the opposite effect; or when life has lost its attractiveness; or through long disease, and when the body is racked by pain and recovery seems to be impossible. When the Ego gives its consent to death, as “Yes” or “No,” the cord is severed, and *once the cord is severed* neither the Ego nor any being or power in the universe can renew the connection. The third class of deaths are those when, from any cause, the Ego wills to die. After this point is reached and the Ego so wills, the will cuts the cord as surely as a scythe cuts grass.

Not so with the human vampire; neither from joys nor by any pain or torture whatever will it consent to death. When in such case the naturally prescribed time for death has arrived and the human beast within is unable to prolong its life in the physical, it may withdraw from the physical before it is forced therefrom (it has not the power to prevent its death, as has the Ego), and before the snapping of the cord. If this is done, the body is not really dead. In this state the body may be laid away in a chamber or vault, or in the ground, and may still retain its warmth, color and firmness for a long period, for the human beast still exists consciously, keeping its physical alive by electro-fusing life into it from human beings, and by drawing on this life as needed.

Third. The snapping of the cord that connects the physical

body with its *linga sharira*. The snapping of the cord constitutes death. What causes the snapping of the cord? When, from love of the body, or love of the world, or love of one's work in the world, or from a sense of duty in the world, or from any cause whatever, the Ego refuses to die when the natural time for departure approaches, then nature brings about such conditions of pain or distress as will eventually wean the Ego away from the objects of its attachment and cause it to assent to its departure or death, which, after all, is for its own good. This may take years or days or only moments. During this time the Ego is with the body. But when the Ego does submit and consent to the death of its body the cord snaps and dissolution begins at once.

The cord is formed by the commingling of the emanations which flow from the body with its desires and of the potent influence proceeding from the Ego to the body through the *linga sharira*. This cord connects the physical body with its form or design body. It, the cord, is the channel through which are transmitted the vibrations by which the body is moved and controlled, and by which the body draws its life from the universal life around it. The cord is a real thing. It is a double line of telegraphic communication between the sensuous world of the body and the mind-world of the Ego. It is one cord composed of four strands and enclosed by a covering. As a whole, it appears to the psychic sense of sight as a rope of more or less regular form. The strands of which the cord is made are enveloped by a silvery gauze, which causes them to appear as one, but through this envelope the outlines of the strands may be seen by the eye of any discriminating seer.

The physical body will continue its existence so long as the cord remains intact. The cord cannot ordinarily be seen by clairvoyants, but it becomes visible as the *linga sharira* and physical are drawn apart. The cord connects the physical body with its *linga sharira* or design body. Death, or the snapping of the cord, can only take place with the consent of the Ego, which is gradually given, except in the case of a sudden accident, such as explosion, murder, the crushing of the body, drowning or such other unforeseen event, which unforeseen event forces the Ego to consent, else death could not take place. With the snapping of the cord, connection between the Ego and the physical body is broken. Then the Ego no longer cares for the body, any more than a healthy-minded man would care to carry around with him

a decaying hand or foot which he may have found it necessary to have had amputated. There are many instances where the Ego held so strongly to life as to prevent death, even though the heart was injured, the brain crushed or some of the vital organs ruptured. Thus showing that unless the consent was given Nature could not then carry out her plan.

Fourth. The effects of cremation and burial on the Ego. The advantages of cremation to the Ego are that the kama rupa, or desire body, is not as strong nor has it as much power over the Ego if the physical is cremated as if it is buried. Further, that when the physical is cremated the kama rupa's term of existence is lessened and the kama rupa is thereby less of a menace to the Ego if it should be necessary for the Ego to reincarnate even before the dissolution of the kama rupa, which is sometimes the case. If not thus weakened or dissolved, a kama rupa still existing from the past life is attracted to the Ego, its old associate, upon the Ego's next reincarnation, and often obsesses and haunts the Ego. Further, that in a case where death has not taken place cremation would still be preferable to burial, because one full inbreathing of fire will cause death; whereas, with burial, the process of the awakening of the body after interment, the discovery of its condition, and then death by suffocation, would be long drawn out and would cause a great deal more suffering than cremation. Then, that when the physical is cremated the linga sharira, or form body, is also destroyed, and neither can then in any way interfere with, affect or interrupt the progress of the Ego through the after death states, or the process of its reincarnation.

Does cremation cause the Ego suffering? If death has taken place, cremation can in no way cause the Ego suffering.

In what instance, then, does cremation cause suffering, and to what entity? The only instances when fire causes suffering are when the body is burned by accident and before death has taken place. The entity which does suffer if cremation takes place before death is the kama rupa, or desire body.

The advantages to the Ego of cremation are many. Cremation liberates the energy stored up in the physical, but can cause the physical body no more pain than if it were a lump of coal, because, of itself, the physical body has organs of sense, but no sensation. Cremation liberates the life germs held in form by the linga sharira, but causes it no suffering, because, although the linga sharira contains the senses corresponding to the organs

of sense in the physical, of itself it cannot use them, nor can its senses be made use of (even before the death of the body), except by the presence and contact of the kama rupa, or of the Ego. Cremation can cause the kama rupa, or desire body, suffering when that body is in contact with the physical before or after death. Before death it may experience pain, and the suffering after death of the body caused by cremation is the knowledge that it is losing the source of gratification, even as the miser would suffer from the loss of his gold. It is different, however, with that kama rupa which we have spoken of as the vampire. It is not necessary to sympathize with the suffering of such a creature. The vampire is a public menace and scourge to humanity, and one who knows the facts would give it freedom no more than he would give the insane or murderer license to accomplish their desires. The vampire kama rupa, or false-ego, desires to keep the physical body intact, because by so doing it may prey upon human beings. The vampire in or out of the body is devoid of conscience or any sympathy with humanity. Its one ruling dominant thought is to prolong the life of its body, as otherwise it is doomed to annihilation. The burning and destruction of a vampire is a benefit to humanity.

Fifth. Embalming and mummifying. To embalm the body, the blood is drawn off and some of the vital organs or parts are punctured. Aside from sentiment, puncturing the organs before *burial* is a benefit rather than a detriment to the Ego, as there is then no possibility of reanimation after interment; and it is a safeguard to humanity, because in case of trance puncturing the vital organs causes death or the snapping of the cord, and this prevents the vampire from using it as a reservoir to store the vitality of human beings.

What we know in our times as mummifying or embalming a dead body for the sake of preserving it is a crime against nature, and is a sacrilege and desecration of the Ego who used the body, because the wish to preserve and hold the body prevents the lives of the body from passing through their transmigrations preparatory to their taking part in the building of a new physical body. It prolongs the life of the kama rupa and tends to prevent the Ego from passing rapidly through its metempsychosis (called purgatory by the church) previous to its period of heaven (devachan) and later reincarnation.

Dr. Marques refers to a book written by Dr. Papus, "A French

Occultist," in which that author objects to cremation and mentions the case of one "Arnould, who was cremated" and "afterwards appeared to his friends in his astral" (this is a misstatement or misunderstanding of terms) "horribly scarred and disfigured by the fire, this having been caused by a sudden revulsion into his body at the time of the incineration." The author must have drawn on his imagination in making this statement, or else the party of friends were very much disturbed by their overheated and excited sensations when they fancied that they saw "Arnould." As before shown, there can be no revulsion into the body during incineration, because one breath of fire into the lungs would force any entity out of the body or prevent any entity other than a fire elemental from entering it, in which case the fire elemental would not be afraid of its own element. But even supposing that it were possible to remain in or return to the body during incineration, it would still be impossible for "Arnould" to appear with scars, because repercussion may take place between the *linga sharira* and the physical body, but there can be no repercussion between the *kama rupa* and the physical body. If the friends of "Arnould" did really see anything, it was either the excitation of their own fancy as to what "Arnould" had suffered or else the *kama rupa*, or desire body, of "Arnould" held this picture before them, that they might oppose cremation or that he might draw on their sympathy, and so come more closely into touch with them. The Ego itself can feel the decaying or burning of its body no more than a man can feel the decaying or burning of his amputated hand, because in the case of the Ego its connection with the body has been snapped, and in the case of the man the nerves connecting him with the hand have been severed.

Dr. Marques, on page 289 of *THE WORD*, in speaking of cremation, says: "Yet this operation, while clearly beneficial for the mass of living people, may be credited with being capable, under certain conditions, of interfering somewhat with the situation, progress or evolution of the individual Soul after death, or, at least, of causing it temporarily some unnecessary distress." We have attempted to show that this is not so.

In quoting from the book written by Dr. Papus, of Paris, Dr. Marques says, on page 290, "the fluidic connection that ties the human entity to its physical body persists so long as the dissolution of the physical is not completed." This is wrong from every standpoint we can think of, and a horrible conception. Further

on, on the same page, it is stated: " . . . the breaking of the fluidic tie takes place very progressively." This also is wrong. On the same page the author, in speaking of the alleged suffering caused those whose bodies are cremated, says: " . . . when they see and feel the destruction by fire of that body which they had prized so much and had considered to be their true self. . . . " This also is wrong. One page 289 the author refers to Madame Blavatsky, " . . . because in her body she really represented a reliquium of the Fourth Root-Race, . . . " in that she could leave the body at will. We do not see how this statement can be made except as a guess or from actual knowledge. The power to leave the body was not restricted to the Fourth Race alone, and what they did would be no different than what those could do who could exercise the same power in our Fifth Race.

It is erroneous to suppose that when one leaves the physical body and appears at great distances that it is either the *linga sharira* or the *kama rupa* that travels. The appearance is called "*mayavi rupa*," or illusion form. This form is created by the intense thought of the Ego, which draws the material from the surrounding atmosphere of the body, together with certain elements from the blood, and of the nerve fluid, all of which the Ego uses, and then projects this form to the place desired. This is done unconsciously by many who think intensely of a distant place or person. To do this consciously and intelligently one must be an adept. On page 291 it is said that "At the same time the tendencies and desires of most of the Fifth Race people bind them strongly to earth, their evolution after death being thereby comparatively much slower; and this it is that makes cremation undesirable for them. With the Hindus, on the contrary, cremation offers no inconvenience, because they are more advanced in evolution and are naturally much more spiritual and philosophically minded than we are, and consequently the final separation from the body occurs with them easier and quicker than it does with Western people." This statement is somewhat misleading, because the Hindus are of the Fifth Race as well as we, but they are of the earlier Fifth, while we are of the later Fifth race; and as the later Fifth race we would really be more progressed in evolution than they, although the Hindus of the earlier Fifth were more spiritually minded than we are. The Hindu has as many attachments in the world as we.

Many statements concerning the gradual breaking of the

fluidic cord are mentioned by Dr. Marques, but no reasons are given for the statements, especially as quoted from the book of Dr. A. Papus. So, on page 292, Dr. Marques quotes Dr. Papus again, saying " . . . the magnetic or fluidic cord which connects or ties the subtle bodies to the physical one disintegrates only very gradually, and not until after its ultimate snapping, at the very earliest three days after death, does the final separation from the physical body take place. . . . " We do not believe this to be the case.

On the same page we see again " . . . the entity will see his physical and may still dimly feel sensations connected with it. . . . " This is impossible if death has taken place.

With reference to the entity watching the dissection of the body and the mental impressions of that entity, we read: "This being so, cremation must also cause a shock and mental agony if done too soon after death, before the magnetic cord is at least nearly ready to snap. It has even been asserted that the fear of the fire has forced back temporarily into their bodies, in the midst of the flames, persons who were really dead, but whose cord had not yet been broken." This is untrue, unphilosophical and unwarranted, and the author of the book in which this statement is made can give no reasons or authority to support it.

Dr. Marques writes, on page 293, " . . . premature incineration through cases of trance and catalepsy, simulating death, but in which the Ego is generally very much alive, it would probably be wise for all ordinary people, who very justly approve of cremation, for its many good points, to have it made a rule that the operation should never take place immediately after death." This advice is good, and all precaution should be used; but we should remember that the Ego is *always* alive, and that all sensation ceases after the first complete in-breathing of the fire. The advice which Dr. Marques gives regarding the care that should be exercised is sane and good, and we take it that his article, "Some Remarks on Cremation," does not oppose cremation, but that it is intended to draw attention to certain points and some objections which are raised against the practice. These points we have attempted to answer.

In addition to the foregoing, one more word about burial and cremation in connection with cases of seeming trance and catalepsy.

Suppose that one is in an unconscious cataleptic state and

knows nothing of the funeral and of the interment of his body until he awakes to find himself six feet under ground and sealed tightly in a casket, what then? Or suppose that one is in a conscious trance and knows all that is taking place about him, hears the expressions of grief and sorrow of his friends, their words of sympathy to his family; hears the arrangements for his funeral, senses the preparation of his body, the placing of it in the coffin, the funeral, the lowering of the coffin into the ground and covering it with earth or placing it in a tomb; the departure of his family and friends; then to realize that he was left alone and unable to move the body until the very agony of the thought produced the change necessary to bring him back to his body, which was not dead—what then?

No premature cremation can compare with the horrors which would follow either of the above premature burials. Especially be it remembered that when the cord has snapped the body cannot be felt by the Ego, and that one full in-breathing of fire or the heat of the furnace into the lungs will cause the cord to snap.

The two cases of premature burial above cited bring up these questions: How is it possible that the body can be kept alive without breathing or showing any other signs of life, as in the first case? Or how, as instanced in the second case, is it possible to be conscious of the body and keep it alive without breathing, though still unable to move it?

In the case first cited the Ego has retired into a conscious state similar to dreamless sleep, and is removed from the *linga sharira* and physical body, and consequently is unaware of what is happening to either. The physical is not, then, kept in action by the breath, which agitates the lungs and stirs the blood to action, and for this reason the physical shows no signs of life; but the physical body is kept alive by the breathing of its *linga sharira* or form body, and this breath is not of the atmospheric lung breath of the physical. It is a subtle psychic breath, which passes in and out of the body through the pores of the skin and keeps the body alive as by osmosis. This breathing is kept up by a gentle process of the expansion and contraction of a vapor which surrounds the body. The physical will be preserved so long as this vapor surrounds and permeates the body.

The second case differs from the first in that the Ego is conscious of all that is taking place. In this case the Ego is directly in contact with its *linga sharira*, but the *linga sharira* is not in

proper contact with the physical, and therefore is unable to move it, even though it be able to feel the body.

This causes the question to be asked: If the *linga sharira* is not in contact with the body, does not that mean death? But if it is not death, and the body is felt, why is it that it cannot be moved? The answer is simple: The physical connection between the physical body and *linga sharira* is through the nerves. There are negative nerves and positive nerves. The nerves are an electric battery system of threads within and around which the electric current of life is playing. This electric current of life synchronizes and unifies the *linga sharira* with the physical and makes them feel as one to the Ego in the body.

The Ego of the body desires to move and the desire acts on the *linga sharira*, which acts automatically through the positive nerves and moves the body according to the desire; but if the body should come against an object that burned, cut or otherwise injured the physical, this would interfere with the passage of the life current through the nerves, and the interference would be translated to the Ego by the *linga sharira* through the negative nerves as pain. The body cannot be moved by the negative nerves, nor can the pain be felt by the positive nerves. There is a circulation through these nerves analogous to the circulation of the blood—the positive nerves corresponding to the arteries and the negative nerves to the veins.

Now, if the positive nerves be interfered with, the *linga sharira* may not be able to touch or contact the physical enough to move it; and if the negative nerves be interfered with, the *linga sharira* could not touch the body to feel it. So that, although the Ego may be present with its *linga sharira* and conscious of its body, if it is unable to feel the physical, this means that the negative nerves are being interfered with. As, for instance, if one sits too long on his foot it "falls asleep" and he discovers that he cannot feel it; or, again, if one eats certain foods the digestion and assimilation of which causes the blood to leave certain deposits at some of the positive nerve centers and it interferes with the passage of the life current, he says he has paralysis, and he is unable to move that part of the body which those nerve centers control. But if the foot is "asleep" and its positive nerves are not interfered with, the *linga sharira* moves the foot into a position which causes it, the *linga sharira*, through the negative nerves, to report to the Ego the tingling sensation as caused by the blood while the normal condition is being re-es-

lished in the foot. But suppose that while one was sitting on his foot that the positive nerves of and controlling that member were out of order, then he could neither feel nor move the foot without the assistance of other members of the body, such as the hands, and the foot would seem to him as dead as the body of one in trance does to those around it.

There are three chief nerve centers in the body—in the pit of the stomach, the throat, and the head. The nerve center by which the Ego enters and leaves the body is in the head. It contacts and controls the *linga sharira* at the nerve center in the throat. The *linga sharira* controls the movements of the body from the center in the throat, and senses the body from the center at the pit of the stomach. At death the *linga sharira* of the ordinary man leaves the body from the mouth, and if it leaves the body temporarily before death, as in the case of some psychics and mediums, it does so from the left side in the region of the spleen. At the pit of the stomach the relation, balance, and unification between the *linga sharira* and physical is established by the electric life current. The *kama rupa*, or desire body, is diffused throughout the blood, with chief centers in the pelvis, liver, heart and lungs.

Now, if the current at the physical nerve center is disturbed, this may throw the body out of touch with the *linga sharira*, which is then unable to sense it. If the current at the nerve center in the throat is interrupted it would cause the *linga sharira* to lose its leverage of the body and be unable to move its body. If the nerve center in the head is interfered with the Ego is unable to use it, and so ceases to be conscious of the body.

If the Ego has not entirely departed and the *linga sharira* is still with the body, then one who can operate properly on the pit of the stomach, the heart, the throat and the mouth of the one in trance, can call back and relate that Ego again to his body.

MASONIC SYMBOLS.

By E. B. GUILD, M.D.

HAVING been a Mason for more than twenty years and having been Master of the lodge in which I was initiated into the mysteries of the craft, I may surely speak of Freemasonry from more accurate knowledge than one confessedly never a member of the order. I must, however, admit that my knowledge of the esoteric teaching and the inner truth held by the lodges of Free and Accepted Masons has been widened and deepened by my researches into ancient wisdom made outside the craft itself. Yet it is true that often when by research outside the craft, I have found a hint of a hidden truth or of some underlying mystery of the soul, I have pursued the search and verified my finding by the beautiful and wonderfully expressive symbols of the Lodge.

Most if not all of these symbols are called monitorial, that is to say, they are published so that the world has access to them. Their meanings as applied to the work of the lodge and instruction to the members and postulants are held as a sacred and secret prerogative of the craft. Their meaning as applied to the soul and to man's relation to his higher nature are denied to none who seeks sincerely, and as I shall confine my remarks strictly to the latter phase of the subject, it will be readily seen that I violate no confidence reposed in me as a member of the order, though Masons themselves will doubtless see a deeper meaning in my explanation of the symbols than could one not initiated into the mysteries of the Lodge.

For the present I shall discuss one well known emblem which is a pregnant symbol.

All the world is familiar with the emblem which many Masons do and all are entitled to wear as indicative of their membership in the craft, which is known as the "square and compass." This emblem is made by a particular and unvarying arrangement of the two sides of a square, a right angle, with the two sides of an

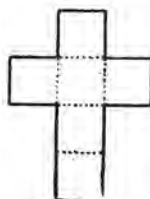
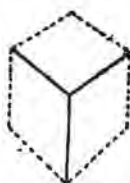
acute angled triangle. The resulting figure is the Masonic square and compass. This emblem is a truly wonderful symbol of that perfect manhood to the attainment of which all true Masons aspire. The lines forming the right angle symbolize the perfect square of which they form two sides. This perfect square is a symbol of the lower or personal nature of man and



it has many correspondences in legend, philosophy, and religious teaching. In the ancient philosophy the union of four elements called principles was said to compose the personal man. These were, the physical body, the inner or form body, the life principle, and the principle of desire. This has to do with the material world, the world of form, as distinguished from substance and force and knowledge which are formless.

The square is one of the six faces of the cube, which is in reality the perfect square. There are three dimensions to the cube, length, breadth, and thickness. The cube or perfect square is the symbol of the cosmos; that is, of the world of manifestation or form, and the world of manifestation is the field wherein the soul accomplishes its evolution.

Extend the north face of a hollow cube horizontally, and the east and west faces in like manner, each in its own direction, and



the top and south faces to the south, and the resultant figure is the Kristos cross, a perfect symbol of the purpose of incarnation.

The soul incarnate lives in a body, in order to acquire experience. The "Son of God" crucified upon the cross is a beautiful and complete symbol of the descent of spirit into matter, of the incarnation or embodiment of the soul which is

the vehicle of that divine ray which is "the light that lighteth every man who cometh into the world."

Ere the soul can complete its development, it must perfect the body as the vehicle of its own expression. The perfected humanity is described in the opening chapter of the "Book of Revelation" as "one like unto the Son of Man," and the symbol is given in the closing chapters, in the description of the Holy City, the New Jerusalem, lying four square, and the length and the breadth and the height of it are equal.

So much for the Masonic square. Now a word as to the relation of the square and compass. Says the Monitor: "The compass teaches us to limit our desires in every station, and is dedicated to the craft, because by a due attention to its use, they are taught to regulate their desires, and keep their passions within due bounds toward all mankind."

As before noted, the compass is formed by the two sides of an acute angled triangle. The triangle is the simplest complete figure. No fewer lines can define a complete form. It is therefore the best possible symbol of the Divine coming into manifestation. In the Masonic symbol the compass is superimposed upon the square because the spiritual nature of man controls and completes the destiny of his personal existence. The Master Mason as a master builder overcomes the material world, becomes master of his personal self, hence the importance of the relation of the compass to the square as the emblem of a Master Mason.

Another and striking peculiarity of the symbol is brought out by a consideration of the geometric relations of the triangle and the cube. While the cube has six faces and twelve boundary lines, it has but three dimensions, length, breadth, and height or thickness. The root of these dimensions is the triangle as, if it be parted, and the component lines placed at right angles to each other, we have the generic lines of the cube. Here we have a complete symbol of the emanation of the manifested world from the ideal world. As the degree of Master Mason contains the potentiality of all the degrees of Masonry, it symbolizes the great philosophic truth that the ideal holds the potentiality of the created universe.

Thus does this one emblem, the "square and compass" of the Mason, symbolize the true nature of man and the purpose of life.

THE ART OF LOVE.

TRANSLATED FROM THE GERMAN BY T. R. PRATER.

A MAN well versed in literature and science approached a teacher of philosophy for information in regard to the destiny of man. The teacher said: "Learn to love, and then come back to me," and turned abruptly from the surprised inquirer, who looked with annoyance after this laconic teacher, and thought: "It is easy for him to preach about love, having no one about him to provoke him to hatred. Were he four weeks in my position, he would speak differently." But the teacher had disappeared, and the inquirer had to be satisfied, and returned home without any light on the problem he sought to solve.

Realizing that light on this problem was all that would make life worth living, he resolved three months later to pay another visit to his teacher. After the first greetings, the following conversation took place:

Teacher: You have doubtless solved your problem, since you have come to see me.

Inquirer: No, I have not solved it. On the contrary, I am convinced that I will never be able to solve it.

Teacher: It would be very strange to find a human being who was utterly dead to love.

Inquirer: Unfortunately that is my case,—yet understand me rightly. I am not an enemy to humanity; I fulfil all the law requires of me, yet not a day passes but ill-will and hatred have possession of me, engendering a coldness which kills all feelings of benevolence and kindliness.

Teacher: You are married and have a family?

Inquirer: Yes.

Teacher: And your children?

Inquirer: As they are still small, I do not love them, nor take pleasure in their childish ways, as I am too serious by nature.

Teacher: But your wife?

Inquirer: I do not love her.

Teacher: Why not?

Inquirer: Her character is the very opposite of mine. Harmony between us is not to be thought of, and if it were not for causing too much notoriety, I should have separated from her long ago.

Teacher: But are your children not a bond of love between you?

Inquirer: They are, as it were, a bond of attachment which holds me somewhat to my wife, but not of that genuine, inner affection which smoothes the paths of life.

Teacher: And don't you call this attachment love?

Inquirer: It is rather a love for the race than the individual.

Teacher: But this love for the race is permanent in you?

Inquirer: It is constant, but against my inclination.

Teacher: Then you are not entirely dead to love!

Inquirer: I may not be from that point of view; yet I do not place any value upon it.

Teacher: Though you may not value it, yet you have to obey it. Love is inherent in man, and he should not try to kill it out if he does not wish to descend to the level of the animal.

Inquirer: Then I am on my way to become an animal!

Teacher: That must not be.

Inquirer: What will prevent it?

Teacher: Nature.

Inquirer: Has nature the power to compel me to love the individual?

Teacher: It has.

Inquirer: Where is this power?

Teacher: In the heart.

Inquirer: Then I have no heart!

Teacher: Indeed you have, but you are unconscious of it. You have accustomed yourself to look upon people as obstinate, capricious, cunning and selfish creatures, and this caused you to drift away from humanity, lacking the courage to treat them as human beings.

Inquirer: Then what shall I do?

Teacher: Search for your heart! Without it, there can be neither happiness, peace nor love.

Zoroaster departed and left the Inquirer in deep thought. At last he exclaimed: "I am to seek my heart! But how? And within that heart is supposed to lie hidden the power which impels one to love man because he has the form of man! I will

try to look within, but I have little hope of success, for here" (striking his breast) "everything is as cold and dark as in a mountain gorge where no ray of sunshine ever enters."

He went home, and after a year's trial again presented himself before his teacher to relate his experiences. After kindly greetings, the teacher asked him: "Why do you again seek me?"

Inquirer: To tell you that, though I am far from attaining my object, yet I dimly perceive its reality.

Teacher: Then you have found your heart?

Inquirer: Not yet.

Teacher: But at least you are convinced that you have a heart?

Inquirer: Listen to a part of my life's history, and you can judge for yourself. In my youth I had a friend. As to worldly goods and mental capacities, we were equally endowed. Our inclinations lay in the same direction, and one could voice the secret wish of the other. As we became older, our paths in life diverged, but this did not disturb our friendship. We remained the most ardent of friends, enjoying our occasional visits more than ever, as they happened at greater intervals. In the course of time, my friend inherited a large fortune. His sphere of influence becoming considerably wider, he began to move in a different circle of society and formed connections with persons of higher rank. Though this did not separate us completely, yet our intimacy suffered greatly thereby. Shortly after that, a post of honor in the city government became vacant. According to certain traditions, I was the person to be selected for this post. I applied for it, unaware that my rich friend had also made application. My astonishment was great when I was told that he had been selected to an honor which should have fallen to me. I could not prevail upon myself to see him again, and he seemed to avoid me intentionally. From that time on, the friendship of others had no value for me, for the one in whom I had placed my trust had failed me. Judging everyone from this standpoint, I drifted into bitterness towards others which was unjust to them and dangerous to my own morality. I was advised to forget my unfaithful friend and to marry. I consented, without clearly knowing why. As I made no preparation to look for a bride, my relatives took it upon themselves to select one for me, and in a short time I was married to a handsome, excellent and well-to-do woman.

Many were surprised that my wife had consented to listen to and to marry so cold and morose a suitor as I. Apparently

these rumors did not affect her, yet a close observer could see that it was a mental strain for her to preserve an outward appearance of harmony and contentment. My rancor remained, and through marriage I had loaded myself with a new burden which sometimes seemed even heavier to bear than the treachery of my friend. That was eleven years ago, and though outwardly I am supposed to be happy, in truth my life is barren of all higher feelings. Then I came to you, and you referred me to my heart. At first I was startled at the suggestion, but concluded to make the trial. I listened to you, and looked within, but could find nothing but gloom and desolation. I was surprised at my own condition, and determined not to give up my search. About that time, it happened that my old friend, accompanied by several of his companions, passed the house. Unperceived, I watched him closely and noticed a melancholy expression in his face which forced upon me the conviction that he, too, had lost his heart. This so affected me that it was with difficulty I restrained the impulse to rush into the street to embrace him and ask him to renew our old friendship. From that moment all dislike of him disappeared, and had I the courage to seek him, I am confident our former friendship could be renewed.

The Teacher listened, well pleased, and when the Inquirer ceased speaking, asked: "Has nothing occurred in your home to awaken your heart?"

Inquirer: About eight days ago, my youngest child was taken seriously ill. I came home as usual at noon, and found my wife sitting near the child's bed, with her hand upon its heart. I asked: "How is the child?" She replied: "His heart beats very rapidly, and I am afraid he cannot live." I, too, laid my hand upon the child's breast, and said in an undertone: "He has a heart." In a louder voice I asked my wife: "Have you still a heart?"

She seemed startled, and answered, deeply moved: "I have learned to endure your indifference; but to ask such a question of a mother who despairs of the life of her child is an insult which I have not deserved." I retired to a window niche and said to myself: "God! Everything seems to have a heart! Can I not find mine?" I retired to my room, and saw no one for days. At last my condition became so unbearable that I have sought you again for help.

"Follow the inclinations of your heart," answered the other immediately.

Inquirer: But if I should be repelled in so doing?

Teacher: Then you will have done your duty, and you should be glad to have conquered yourself. But do not fear! The language of the heart cannot be resisted.

Inquirer: Teach me to feel this love for others!

Teacher: Every human being has a heart within his breast. Try to vividly represent to yourself its position, form, color and activity, and after a while you will be unable to hate anyone, though he were your deadliest enemy. You will feel compelled to pity him, and not only pity, but regard him with love.

Inquirer: You tell me strange things which would seem miraculous were it not for a semblance of probability.

Teacher: Nature has no miracles, and though she is wonderful, the one who works with her and learns to know her will solve all her riddles.

Inquirer: Can you not give me one proof of your assertion?

Teacher: Whatever man pictures clearly to himself, is not only mirrored in the brain, but also affects those organs that are connected with the subject under consideration. When judging of a hard or soft object, the sense of touch comes into play and works jointly with head and hand. When we picture a bad road, both the head and power of locomotion in the feet are drawn into activity. Thus it is with all the organs. Every part of the body whose functions are reached by words or thoughts is awakened and supplies the material for forming a clear picture to the understanding. In the same manner, by picturing the heart of another, our own becomes active, and since its essence represents love, by this means we bring ourselves to love.

Inquirer: Your statement is surprising! If one can force himself to love, then he has happiness in his own hands; for I realize that where love has made its home, there is happiness and contentment; where there is no love, there is no peace, no growth and no hope.

According to your doctrine, all extraneous influence, all mystery, all demonism may be put an end to, and man as a being of a superior order needs only to study himself to attain all things necessary and useful to him.

Teacher: You speak truly! Follow my instructions, and the reward will come in due time according to your effort. Now farewell!

The Inquirer left, and all things came out as his teacher had

said. He became reconciled to his friend, who had suffered the same loneliness as he. Learning to see with the eyes of his heart, he found in his wife all that a husband could wish, and led a happy and contented home life.

Later on, while paying another visit to his teacher, he remarked: "Why cannot such happiness be lasting? Why are we under the dominion of death, which closes our eyes and stops the beating of the heart?"

The teacher looked at him calmly, and replied: "Your love has not yet sufficiently developed, or doubts like these would not arise in your mind, for pure feelings cannot die; they are the love of God. All who strive to know God will find Him in their heart, through the power of love which dwells there. We realize this love when thought and soul are united in the heart. For by this union, thought becomes alive and learns to feel itself. This is possible, as it is essentially a part of human nature. The heart is atrophied and inactive when the head assumes command.

From this point of view, man is a perfect being. He is the crown of creation whom God has built for a temple, in which His spirit may manifest, to show us our relation to Himself. The Spirit of God may be sought for by aspiration towards Him; then gradually His power of love will descend into our hearts. The lower aspect of love seeks external expression. The love of God seeks ideals within. Both must unite in the heart. Then illumination will follow, and through it, life eternal."

"The highest compliment man ever receives from Heaven is the sending to him its disguised and discredited angels."—Emerson, *"The Transcendentalist."*

Heri, Cras, Hodie,
Shines the last age, the next with hope is seen,
To-day slinks poorly off unmarked between;
Future or Past no richer secret folds,
O friendless Present! than thy bosom holds.

—Emerson, *"Poems."*

THE ALCHEMIST'S WINE.

BY SAMUEL S. NEU.

A SPANISH gentleman, recently looking over the library of a friend in London, and noting several books on metaphysical and Theosophical subjects, remarked that he had at one time been connected with an occult society. Upon his friend inquiring why he had discontinued his membership, he related a strange story, which is here given.

When I look backward I cannot convince myself that we were altogether foolish, and yet no sane men would ever have wasted their time and energies in the mad way that we did. Personally, I have had enough since the terrifying episode I am about to relate. You may tell me it was all imagination, yet it was real enough to me, and the streaks of grey in my hair since that terrible night bear silent but forcible witness to the frightfulness of the thing.

There were eight of us who conceived the mad idea of forming "The Secret Circle of Occult Searchers." As if by some unseen though powerful force we had been drawn together, having nothing in common but an intense desire to arrive at the truth in Spiritualism. It was in the days when Spiritualism was new and rampant, when men's minds were more readily interested and attracted by the mysterious than to-day. I mention this only as partial extenuation of our otherwise foolish act in forming our Secret Circle.

We held our sessions Friday evenings. Seeing clearly that nothing could be accomplished by the investigation of phenomena alone, we decided that we must become familiar with all the available literature of the occult sciences. On this we were most fortunate, in having among us one who had devoted all the leisure of an already long life to kindred studies, possessing a well-equipped library of occult works. Naturally we made him our leader, gave him the title of Grand Yogee, had him appear at each meeting arrayed in——. But I cannot make

public our rites: the oath of secrecy that bound us must not be violated even though we have long since disbanded.

After six months of systematic earnest study, we thought we had delved deep enough into the mysteries of Nature and Man. It was then that we came across an old manuscript in which was given the recipe for a concoction, one taste of which would, it was affirmed, open to the taster the world of the *so-called* spirits, a world which our studies told us lay midway between our old world and the true Spiritland. In an instant we were on fire with eagerness to test this wonderful drink and solve the ultimate mystery. In vain did the Grand Yogee strive to dissuade us. In vain did he warn us against dangerous experiments without sufficient knowledge. Were we not there to make experiments? And as for that had we not learned enough in six months' conscientious study to avert any dangers? Yes, we would try the experiment, and in spite of the deep sigh and the sad grave look of the Grand Yogee, we proceeded to prepare the devilish mixture. It was tedious work, requiring both care and patience, but at the end of the month we were rewarded by having one glass of the liquor before us.

Then came that eventful meeting on the fourteenth of March, at which the experiment was performed. That date I can never forget. The fourteenth of March. It is burned indelibly into my memory. For it was to me it was allotted to drink myself into the other world, literally drink myself into death. Eager as we had been to test the drink at the beginning, now that the time had come we were assailed with fears. Finally I, who had ever been the most courageous—or rather, most daring and foolhardy—volunteered to risk my life in this cause.

Holding the glass aloft I looked for a last time around that Secret Circle, at each of the Brothers, at the Grand Yogee with the sad, apprehensive look. Then, smiling at his fears I lifted the glass to my lips and tasted.

Then I stopped, for the face of the Grand Yogee suddenly turned pale. He seemed to gasp for breath and writhe. A veil suddenly lifted from my eyes and I saw upon his shoulders a horrible thing. Its eyes were greenish yellow, an ape it seemed, yet not an ape for it had horns—and wings. Its tail was about the Yogee's neck, strangling him, and with its clawed hands it was beating upon his bald head. I sprang at once to

his assistance intending to grasp the monster, but my hands went through it as if it were air.

Then I suddenly remembered having read that only two metals could affect spectres of the middle world. My oath forbids me to say what these metals are, but let us call them copper and lead. I called to the Brothers to get me some lead, any leaden object. One ran to an adjoining room and brought an old leaden candlestick, with which I proceeded to beat the spectre over the head. Uttering an unearthly shriek it fled, but not before it had seized my arm and closed its sharp teeth through the forefinger of my right hand.

Then I had to describe to the other Brothers what I had seen, what to them had been but pantomime, and long into the night we discussed the apparition. Not until we were about to adjourn did I notice that my forefinger, where the shape had bitten me, was swollen to twice its normal size and very painful. Next day my physician applied a poultice, but all he did only aggravated the wound and made the pain unbearable. Five specialists I consulted during the next two weeks, but each had to admit that he was powerless, that never before had he seen a similar wound.

For a month we discussed the wound in the Circle, and finally it was decided that it would never heal until the Spectre had been laid low and that no one could lay it but myself.

So arming myself with a "leaden" knife and a "copper" chain to hold the monster, I once more lifted the fatal glass to my lips. Again the lifting of the veil, and again the monster perched upon the shoulders of the Grand Yogee. No time was to be lost.

In an instant I was upon it, the copper chain about its waist. I tried to run my knife through its heart, but the thing squirmed and the knife entered its neck. Very well, thought I, I will behead it. So I pressed the knife down, down, the creature screaming with agony and terror. I was relentless, and grasping the spectre by the jaw, I gave the knife a last vicious thrust and the head was severed. I held it aloft, exultant, victorious. But as I did so a veil again lifted from my eyes; the form of the headless spectre seemed to take on human shape—no, worse, seemed to become the Grand Yogee himself. And the object in my hand? There, by the beard, I held the Yogee's head, the red blood streaming out on the table.

Imagine, if you can, my horror. Small wonder my hair has

streaks of grey. A miracle that reason remained. I took one glance from the hideous thing in my hand to the headless man, —and then I could stand it no more. I staggered backward, and as I sank into my chair the head slipped from my hand to the table. The last I remember was a crash of glass. At last I awoke and looked dazedly about. "Where am I?" I asked. "What has happened?" No answer. Then I half remembered. "Tell me," I said appealingly, "what has happened." Then somebody spoke. "Don't you remember? You raised the glass to drink. It just touched your lips and you sank into the chair."

Could it be possible! The voice of the Grand Yogee! I looked and imagined I saw him alive and sound. How I wished it could be true! No, I must be dreaming. Or had I gone insane?

"And you dropped the glass, spilling all that precious fluid," someone remarked ruefully.

Then a great light began to break on me.

"What day is this?" I eagerly inquired.

"Why, the fourteenth of March."

Then it was clear, thank God! That horrible occurrence had been a dream, a dream of one short instant. There had been no spectre, no blood, no murder. I looked at my finger. No sign of a scar.

They noted my bewildered looks and asked the cause. And when I had finished telling them there ensued a long, loud laugh—in which I did not join. Perhaps to them my experience appeared as a monstrous joke. Perhaps it so appears to you. To me it must ever remain the most terrible two months of my life—two months though occupying but an instant.

Then and there, without a word, I left the "Secret Circle of Occult Searchers" never to return. I learned from the Grand Yogee, whom I met five years afterward, that the Circle had disbanded shortly after, but he did not give the reason.

I have no doubt that there are many things concerning Life, and Mind, and Death, that those who search can find. And may those who search have luck in finding. But for my part, I shall live out the remainder of my natural life, and after that, if it pleases God, I shall know the mysteries of that other world. Until then, may the book be sealed to me.

THE "POPOL VUH"
OR
THE BOOK OF THE HOLY ASSEMBLY
TRANSLATED BY
KENNETH SYLVAN GUTHRIE, A.M., PH.D., M.D.
PART IV.
CHAPTER VIII.

THE DIVISION IN THE ROYALTY.

1. After that, when they rose to go away (from Izmachi) they came to the capital, the name of which is Gumarcaah, which was thus named by the Quiches, where came the Kings Cotuha and Gucumatz, as well as all the princes. They had entered by that time on the fifth generation of men (counting) from the beginning of civilization, and of the origin of the existence (of the Quiches as an organized nation).

2. And there in great number they built their houses and there also they built the house of the god in the centre of the dominating part of the city where they placed it when they came to establish themselves there.

3. Whereafter their empire took on a new increase, (and as they were) in a very considerable number, their great houses once more held a council, and having assembled, they subdivided. For quarrels had arisen; they were jealous of each other because of the ransom of their sisters and daughters, and already the latter offered no more the usual draughts in their presence.

4. This then was the origin of their separation, when they turned against each other; and they threw at each other skulls, and returned them to each other. Then they divided into nine families; and the quarrel about the sisters and daughters having come to end, they carried out their decision to subdivide the royalty into twenty-four great houses, which also was done.

5. It is already long since the arrival of all (these princes) in this city, (which took place) when the twenty-four great houses were completed in the capital called Gumarcaah, which was blessed by the lord bishop; since then this town has become entirely depopulated.

6. They became very numerous, and likewise numerous (were the men who came) in the train of each of the princes; were the first at the head of their vassals, and many, many families (belonged) to each of the princes; we shall mention the titles of these princes, each one in particular and each one of their great houses.

7. Now, here are the titles of the princes in face of those of Cavek. This one is the first prince: the Ahpop, the Ahpop-camba, the prince of the priests of Tohil, the (prince of priests), Gucumatz, the great elector of Cavek, the councillor of Chittinuj, the minister of tributes, the tennis-game councillor of Tzalat, the chief Majordomo.

8. Such are the princes in the face of those of Cavek, nine princes, whose great houses are classed each in its rank, and whose title will be again explained.

9. Now, here the (names of the) princes in the face of those of Nihaib, and this is the first prince; the Ahau-galel, the Ahau-ahtzie-vinak, the Galek-camha, the Nima-camha, the Uchuch-camha, the great elect of Nihaib, the (prince of the priests) of Avilix, the Yacol-atam-utzam-pop-jaklatol, the minister of Yeol-tux; and these are the nine princes on the face of Nihaib.

10. Here also are they of Ahau-quiche, and here are the titles of their princes: the Ahtzie-vinak, the Ahan-lolmet, the prince great elect of Ahau-quiche, the prince (of the priests) of Hacavitz, four princes at the face of those of Ahau-quiche, in the order of their great houses.

11. Two families likewise (formed) themselves of the lords of Zakik, of Tzutuha, and of Galel-zakik (although there was), but one great house for both princes.

CHAPTER IX.

THE MARVELOUS GUCUMATZ.

1. Thus then were completed the twenty-four princes, as there existed likewise twenty-four great houses; then increased the power and majesty of the Quiche; then was fortified and extended the greatness with the yoke of the Quiche, when the city, with its ravines, was built of stone and lime, and was covered with cement.

2. The small and the great nations came where was the name of the king, contributing to increase the Quiche glory; then arose power with majesty; then arose the house of God, as well as the houses of the princes. But it was not they who made them; they did not work on them, not having been able to construct their houses, nor even to build the house of their god, for it was done by their vassals, who had multiplied.

3. It was certainly not trickery, nor violence, that attracted them; verily, they belonged to these princes each one in particu-

lar, in great number were also their brothers and kinsfolk, their condition having increased, as had increased also the renown of the oracles issuing from the mouths of the princes.

4. For verily they were esteemed, and great was verily the glory of the princes; and the veneration (which was had for them) grew as well as their renown, because of their vassals, and the inhabitants of the ravines (of the) suburbs and interior of the city increased at the same time as they.

5. It is certainly not that all the nations should come to surrender thus, as in war times one enters by force both into the ravines and into the cities, but surely because of the prodigies effected by the Kings, and which glorified the King Gucumatz and the King Cotuha.

6. Verily the Gucumatz became a marvelous king; every seven (days) he ascended into heaven, and in seven (days) he covered the road to descend to Xibalba. Every seven (days) he put on the nature of the serpent and verily became serpent; every seven (days) likewise, he transformed himself into the nature of an eagle; every seven days also, into that of the tiger, and verily he became the perfect image of an eagle and of a tiger; every seven (days) also (he took) the nature of coagulated blood, and he was nothing more than coagulated blood.

7. Verily the existence of this marvelous prince filled with terror thereby the princes before his face. Reports thereof spread (on all hands), all the kings of the nations heard (what was going around) concerning the existence of this marvelous prince. And that was the origin of the greatness of the Quiche, when the King Gucumatz operated these signs of his power.

8. The recollection of his grandchildren and of his children was not forgotten in the memory (of the peoples): not that he did these things so that there might be a king, a wonder worker, but in order that his condition be a means of dominating all the nations, and to make of it a means of manifesting himself to them as the only chief of the peoples. This marvelous king, Gucumatz by name, was the fourth royal generation, and certainly (he distinguished himself as) Ahpop and Ahpop-camha.

9. There remained of them likewise of the posterity, and of the descendants who reigned also with majesty and who begat sons who also did many things. Thus were begotten Tepepul and Iztayul, whose reign made the fifth generation. Kings were they (both of them) and each one of the generations of these princes begat sons.

MOMENTS WITH FRIENDS.

In speaking of elementals a friend asks: "*What is the exact meaning of the term elementals, used in so many connections by theosophists and occultists?*"

An elemental is an entity below the stage of man; the body of an elemental is composed of one of the four elements. Hence the word elemental, meaning of or belonging to the elements. The mediaeval philosophers known as the Rosicrucians divided the elements into four classes, relating each class to one of the four elements treated of by them as earth, water, air, and fire. Of course it is to be remembered that these elements are not the same as our gross elements. Earth, for instance, is not what we see around us, but the primal element on which our solid earth is based. The Rosicrucians named the elementals of the earth, gnomes; those of the water, undines; those of the air, sylphs; and those of the fire, salamanders. Whenever a portion of one of the elements is given direction by an intense thought of a human being, this thought takes its form in the element characteristic of its nature and appears as an entity separate from the element, but whose body is of that element. Those elementals which are not created by human thought in this period of evolution assumed their being, due to the impressions in a former period of evolution. The creation of an elemental is due to the mind, human or universal. The elementals known as earth elementals are in themselves of seven classes, and are those which live in caverns and mountains, in mines and all the places of the earth. They are the builders of the earth with its minerals and metals. The undines live in springs, rivers, seas, and in the moisture of the air, but it takes a combination of water, air, and fire elementals to produce rain. In general it takes a combination of two or more classes of elementals to produce any natural phenomenon. So crystals are formed by a combination of earth, air, water, and fire elementals. So it is with precious stones. The sylphs live in the air, in trees, in the flowers of the fields, in shrubs, and in all the vegetable kingdom. The salamanders are of the fire. A flame comes into existence through the presence of a salamander. Fire makes a salamander visible. When there is a flame we see one part of the salamander. The fire elementals are the most immaterial. These four combine with each other in producing fires, storms, floods, and earthquakes.

"What is meant by the 'human elemental'? Is there any difference between it and the lower mind?"

The human elemental is that entity with which man associated when he first incarnated and with which he associates with each incarnation at the building up of his body. It persists through all the incarnations of the mind until it, through long association with the mind, receives the spark or ray of self consciousness. It is then no longer the human elemental, but the lower mind. From the human elemental comes the *linga sharira*. The human elemental is what is in Madame Blavatsky's "*Secret Doctrine*" called the "*bharishad pitri*," or "*lunar ancestor*," whereas man, the Ego, is of the *agnishwatta pitri*, of solar lineage, the son of the Sun.

"Is there an elemental controlling the desires, another controlling the vital forces, another controlling the bodily functions, or does the human elemental control all these?"

The human elemental controls all these. The *linga sharira* is the automaton which carries out the desires of the human elemental. The *bharishad pitri* does not die with the death of the body, as does the *linga sharira*. The *linga sharira*, its child, is produced from it for each incarnation. The *bharishad* is as the mother which is worked on by the reincarnating mind or Ego, and from this action is produced the *linga sharira*. The human elemental controls all the functions mentioned in the question, but each function is carried out by a separate elemental. The elemental of each organ of the body knows and controls only the lives which go to make up that

organ, and perform its function, but knows nothing of any function of any other organ, but the human elemental sees that all of these functions are performed and related to each other harmoniously. All involuntary actions of the body such as breathing, digesting, perspiring, all are controlled by the human elemental. This is the buddhic function in the physical body of the human elemental. In the Editorial on "Consciousness," The Word, Vol. I, page 293, it is said: "The fifth state of matter is the human mind or I-am-I. In the course of innumerable ages, the indestructible atom which guided other atoms into the mineral, through the vegetable, and up to the animal, at last attains the high state of matter in which is reflected the one Consciousness. Being an individual entity and having the reflection of Consciousness within, it thinks and speaks of itself as I, because I is the symbol of the One. The human entity has under its guidance an organized animal body. The animal entity impels each of its organs to perform a particular function. The entity of each organ directs each of its cells to do a certain work. The life of each cell guides each of its molecules to growth. The design of each molecule confines each of its atoms into an orderly form, and Consciousness impresses each atom with the purpose of becoming self-conscious. Atoms, molecules, cells, organs, and animal, are all under the direction of the mind—the self-conscious state of matter—the function of which is thought. But the mind does not attain self-consciousness, which is its complete development, until it has subdued and controlled all desires and impressions received through the senses, and centered all thought on Consciousness as reflected in itself." The bharishad is the thread soul of the body just as the agnishwatta pitri is the thread soul of the mind. "Is there an elemental controlling the desires?" No. The kama rupa bears a similar relation to the Ego as does the linga sharira to the human elemental. Only whereas the linga sharira is the automaton of the body, the kama rupa is the automaton of the turbulent desires which move the world. The world's desires move the kama rupa. Every passing elemental strikes into the kama rupa. So the linga sharira is moved and moves the body according to the impulses or commands of the human elemental, the kama rupa, or the Ego.

"Does the same elemental control both the conscious acts and the unconscious functions of the body?"

There is no such thing as an unconscious function or act. For though the human being may not be conscious of the functions or acts of its body, the presiding elemental of the organ or function certainly is conscious, else it could not function. The same elemental does not always perform all the functions or acts of the body. As for instance, the human elemental presides over the body as a whole though it may not be conscious of the separate and individual action of a red blood corpuscle.

"Are elementals in general evolving entities, and will they all or any of them in the course of evolution become men?"

The answer is yes to both questions. The body of man is the school house for all elementals. In the body of man all classes of all elementals receive their lessons and instruction; and the body of man is the great university from which all elementals graduate according to their degrees. The human elemental takes the degree of self-consciousness and in its turn then, as the Ego, presides over another elemental which becomes human, and all the lower elementals, even as the Ego in the body now does.

A FRIEND.

OUR MAGAZINE SHELF.

NOTICE.—Books, coming under the subjects to which this Magazine is devoted, will be received, and as space permits, impartially reviewed, irrespective of author or publisher.

The duty of the reviewer is to present to our readers a true and unbiased account of his charge. There is no deviation from this principle.—Ed.

THE BROTHERHOOD OF HEALERS, by James Macbeth. W. K. Smith, 3 Constitution Road, Dundee, 1906. 57 pages, 16vo.

This seemed another book on metaphysical, mental, New Thought healing, and of

those there are almost too many. But on leafing through, the attention was more than once arrested, and on careful reading our judgment is that this is a beautiful little book through which a spirit of love is breathed. Mr. James Leith Macbeth Bain (his real name) shows us with Emerson how healing consists "in being the channel through which heaven flows to earth." The philosophy is sound throughout. The style is modest and shows the warm, generous, and truly mystic temperament of the author, who seems to be a natural healer.

Altruism is the first law of this Brotherhood, which declares that it is the true representative on earth of the unnamed and unconstituted church of Christ, and that the desire never can come to them to be recognized by the spirit of this world as an earthly organism.

The following is a fair instance of Mr. Macbeth's teachings:

"In a man of pure soul, whose feelings are sweet with love, and whose thoughts are clean from all self-seeking or any unworthiness, the Holy Spirit will work as a power of blessing to his body, and to the body of every man or beast, or bird or plant, or any living creature he touches with his hand or with his breath, or influences mentally; and that is so even though he be not robust, or in rude health physically.

In a man of impure soul, whose desires are unclean, whose mind is of the viler stuff of this earth, whose feelings are bitter with hate, and whose thoughts are defiled by selfishness, the same Spirit of life, who is, indeed, the One, or Holy Spirit, can only work by corruption, making for decay and final disintegration in his own body and in the body of every man or beast or any living creature he may touch or influence with his mind; and that is so even though he be of a robust frame, or in rude health physically. And if these two men were to live together, the latter would draw the life principle from the former, and might even so affect him as to hasten his death. For in spiritual things the higher must give its life unto the lower."

So, he says, every one who serves or blesses the body of humanity, socially or politically, is as truly a healer as one who cures paralysis or insomnia. Stress is laid throughout on nobleness, saintliness, and unselfish love for humanity, upon the great possibilities in the people of good will, upon the silencing of the superficial selfhood with the utter abandonment of the old, animal, self-assertive self, together with its foolish talking, vain jesting, incontinent thoughts and unholy desires.

Mr. Bain, though himself not a meat-eater, hesitates to lay down any law on this subject, recognizing that many are forced to live in cities, whose stomachs have been used to flesh food. He says, "I take no money for healing. I can do without it." Certainly, this is one of the first characteristics of the true healer. "Openness of Channelhood" he calls his work. He tries, it would seem, to practice what he preaches. In his book he often mentions, incidentally, his association with and the healing by him of the poor and lowly, such as London dock hands, Scotch fishermen, the quarrymen of North Wales, and the iron workers and miners of the North of England. He says that his work as a healer is of the kind that any whole and generous man can surely develop it. His sound philosophy is manifest everywhere, so, for instance, when he says that "there are cases where the disease is so evidently the fruit of the action of an unholy soul, that the healer who is enlightened of the Spirit, would refuse to interfere with the working of the law of life and would not wrong that soul by ridding it of its painful means of purification."

The author treats all sects and creeds with fairness. No one can read this book without feeling drawn to the author as to a simple and noble friend of humanity.

AQUARIUS.

"It is the One Life, eternal, invisible, yet omnipresent, without beginning or end, yet periodical in its regular manifestations—between which periods reigns the dark mystery of non-being; unconscious, yet absolute Consciousness, unrealizable, yet the one self-existing reality; truly, 'a chaos to the sense, a Kosmos to the reason.'"

—The Secret Doctrine.

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THE ZODIAC.

VIII.

BEFORE proceeding with the correspondence between the stanzas of the "Secret Doctrine" and the zodiac as we know it, the following facts should be remembered: First, that the stanzas are not given in the exact chronological order, though in each stanza there are verses indicating the gradual development of the universe from its most noumenal condition to the condition which we know it in. Some of the individual stanzas run the scale of several rounds; but, taken altogether, the gradual progression can be seen. Second, that the whole evolution is at times referred to, as, for instance, in the third stanza, which not only describes the beginning of a round, Sloka 1, but shows it well progressed in Slokas 7 and 12. Some of the stanzas recapitulate what is past, while others anticipate what is to come. Third, the advantages of the zodiac as a key to the understanding of the stanzas as well as of the entire system; for, whereas the slokas are not always in consecutive order, they nevertheless indicate to what place in the system they belong, and, with the zodiac, show the gradual development from the beginning to the end of any period of evolution in its largest or smallest sense; so that there need be no confusion in thought concerning the process described. The Proem of the "Secret Doctrine" gives a synopsis of a manvantara, or great period of the involution and evolution of seven rounds, which the student may interpret according to the physical or spiritual key.

The Proem opens by introducing the symbols, pp. 31-32:*

"... An immaculate white disk within a dull black ground." And,
 "the same disk, but with a central point. The first, the student knows, represents Kosmos in Eternity, before the reawakening of still slumbering energy, the emanation of the Word in later systems. The point in the hitherto immaculate disk, Space and Eternity in Pralaya, denotes the dawn of differentiation. It is the point in the mundane egg, the germ within it which will become the universe, the All, the boundless, periodical Kosmos—a germ which is latent and active, periodically and by turns. The one circle is divine unity, from which all proceeds, whither all returns; its circumference—a forcibly limited symbol, in view of the limitation of the human mind—indicates the abstract, ever incognizable PRESENCE, and its plane, the universal soul, although the two are one. Only, the fact of the disk being white, and the surrounding ground black, clearly shows that its plane is the sole knowledge, dim and hazy though it still is, that is attainable by man. It is on this plane that the manvantaric manifestations begin; for it is in this soul that slumbers, during the pralaya, the Divine Thought, wherein lies concealed the plan of every future cosmogony and theogony.

"It is the One Life, eternal, invisible, yet omnipresent, without beginning or end, yet periodical in its regular manifestations—between which periods reigns the dark mystery of non-being; unconscious, yet absolute Consciousness, unrealizable, yet the one self-existing Reality."

We shall now consider, in their connection with the zodiac, some of the aspects of the stanzas as given in the "Secret Doctrine," with the commentaries thereon.

Stanza 1, Sloka 1.—"The eternal parent, wrapped in her ever-invisible robes, had slumbered once again for seven eternities." This is the only one of the nine slokas in this stanza which actually describes the beginning, or the fitness to begin, of the evolution of the first round at cancer (♋), the beginning of the horizontal diameter line. The eight slokas which follow it describe that state or condition where all manifestation had ceased and matter had been resolved into its original primordial state. The gods, forces, elements, the worlds, in their subjective and objective aspects have been dissolved into the one primordial element. Commenting on this state, we read, Vol. I., p. 73:

"The previous objective universe has dissolved into its one primal and eternal Cause, and is, so to say, held in solution in space, to differentiate again and crystallize out anew at the following manvantaric dawn, which is the commencement of a new day or new activity of Brahmā—the symbol of a universe. Inesoteric parlance, Brahmā is Father-mother-son, or spirit, soul and body at once; each personage being symbolical of an attribute, and each attribute or quality being a graduated efflux of divine breath in its cyclic differentiation, involutionary and evolutionary. In the cosmico-physical sense, it is the universe, the planetary chain and the earth; in the purely spiritual, the unknown Deity, planetary spirit, and man—the son of the two, the creature of spirit and matter, and a manifestation of them in his periodical appearances on earth during the 'wheels,' or the manvantaras."

*The Secret Doctrine, the Synthesis of Science, Religion and Philosophy. By H. P. Blavatsky. 3d Ed.

The first round, therefore, is represented by the first sloka of the first stanza. It is the state and condition of the primordial material in the seven globes and spheres of which our universe and world are gradually formed. This state can hardly be realized by the process of thought, as it precedes form and the formation of all things with which we are acquainted. It represents all of that material which had been used in the previous great period of evolution in the past manvantara or period of seven rounds. It is the state in which all that had been matter in its many degrees of development has been resolved into its original source, substance, which is homogeneous and conscious in all its parts, and in a quiescent state without any differentiation. The one Absolute, Consciousness, was present throughout, but it could not be comprehended by substance as itself or different from itself. The purpose of the first round, therefore, was to develop from this homogeneous substance a form or body which should be capable of comprehending, becoming conscious of, the all-presence of the Absolute, Consciousness.

It will be noticed that the order of the signs of the zodiac are from aries (♈) to libra (♎) by way of cancer (♋) downward, and from libra (♎) to aries (♈) by way of capricorn (♑) upward, and that aries (♈) begins the first round in the position which we know as occupied now by cancer (♋).

For those who may not have anticipated the cause for this and the seeming discrepancy, we would say that there are stationary and movable signs of the zodiac. The stationary signs are in the order we know. They are ever the same, in every round and in every condition. The reason for this is that it does not depend on the sign, but on the position in the circle, as to what the quality or character of the development attained is. For instance, the highest possible attainment is Consciousness, aries (♈), symbolized, therefore, by the highest position. In relation to man, in our round and race, this is the head, aries (♈), as shown elsewhere in these articles (see *THE WORD*, Vol. III., page 5). The sphere is the all-inclusive figure. The head is spherical in shape, the crown of man, and as a sign it is at the top of the zodiac. The order of the names is according to the zodiacal development from the homogeneous element by differentiation and involution, from the unmanifested noumenal to the manifested phenomenal universe.

Each sign has its characteristic name, but must nevertheless pass through the phases of development. Therefore, while pass-

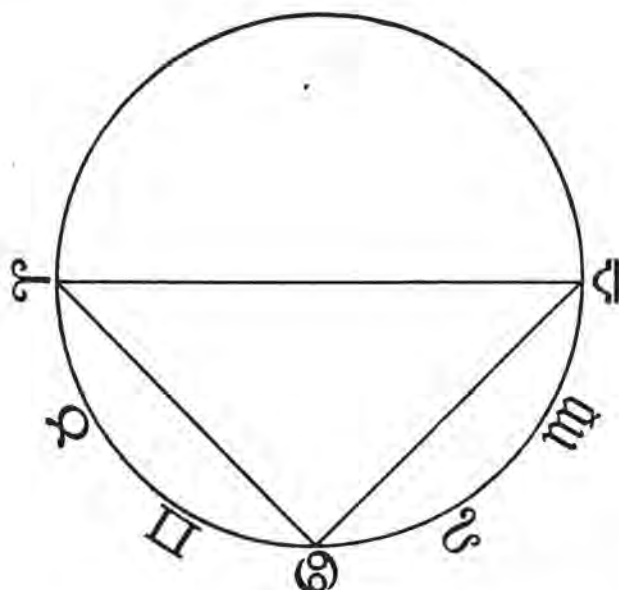


Figure 20.

ing through this development they are movable signs. Thus we find that in the beginning of the first round (see Figure 20) aries (♈) is seen in its movable phase, because it is in that stationary sign or degree of the circle which is the beginning of every manifestation. The initial impulse of every new manifestation is from the center of the zodiac, but manifestation begins at one end of the horizontal diameter line and is completed at the other end. When aries (♈), as a period of evolution or round, has been completed it passes upward beyond the plane of manifestation and is followed by the next sign, or round. It should be remembered that each sign symbolizes a round when it is at the beginning of the horizontal diameter line, and that all the signs which follow it in the lower half of the circle to the end of the horizontal line indicate phases of its development as represented by the great root races, seven in number. Thus, aries (♈), beginning the first round, not only indicates the predominant characteristic of the round, but also represents the first great root race; taurus (♉) represents the second root race, gemini (♊) the third root race, cancer (♋) the fourth root race, leo (♌) the fifth root race, virgo (♍) the sixth root race, libra (♎) the seventh root race, at the completion of which the first round is closed. It is with this first round that Stanza 1 deals.

In the first round aries (φ), as consciousness, is in the stationary sign or degree of cancer (ϖ), breath, which is the beginning of all manifestation. This beginning is described in Sloka 3 of Stanza 4. Stanza 4, Sloka 3, at page 60, reads:

From the effulgency of light—the ray of the ever-darkness—sprang in space the reawakened energies; the One from the Egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven, the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force or divine man, the sum total. And from the divine man emanated the forms, the sparks, the sacred animals, and the messengers of the Sacred Fathers within the holy four.

Then, again, in Stanza 4, Sloka 5, at page 61:

The Ol-Ha-Hou, which is darkness, the boundless, or the no-number, Adi-Nidana

Svabhavat, the



- I. The Adi-Sanat, the number, for he is one.
- II. The voice of the Word, Svabhavat, the numbers, for he is one and nine.
- III. The "formless square."

And these three, enclosed within the



are the sacred four; and the ten are

the arupa universe. Then come the sons, the seven fighters, the one, the eighth left out, and his breath, which is the light maker.

The progression according to the root races of the round is from this state of all-inclusiveness represented by aries (φ) at the degree of cancer (ϖ), breath. From this is developed the second race, represented by the movable sign taurus (τ), motion, in the stationary sign leo (Ω), life. From this is developed the third race, represented by the movable sign gemini (Π), substance, in the stationary sign virgo (μ), form. From this is developed the fourth race, represented by the movable sign cancer (ϖ), breath, in the stationary sign libra ($\underline{\Delta}$), sex. From this is developed the fifth race, represented by the movable sign leo (Ω), life, in the stationary sign scorpio (μ), desire. From this is developed the sixth race, represented by the movable sign virgo (μ), form, in the stationary sign sagittary (\uparrow), thought. From this is developed the seventh race, represented by the movable sign libra ($\underline{\Delta}$), sex, in the stationary sign capricorn (W), individuality. These are all the great root races of the first round, the matter of which is exceedingly attenuated. Therefore it is not to be supposed that the bodies of that round are to be compared with those in our present race and round, except by analogy. The races of the round show the progression from a state of all-conscious homogeneity into the opposite state, which is tintured with the character of sex, and is the completion of the round and race in individuality as its character-

istic. The lowest body developed in this first round is indicated by the lowest stationary sign in the circle, namely, libra (♎), sex, which was the fourth race of this first round, and this fourth and most material race of the first round developed a breath body; that is to say, from the all-inclusive material the bodies became separated in the fourth race at the lowest of its involution, and received in that race, from the stationary sign, the impress of sex and the duality of breath. This was perfected in character only at the stationary sign capricorn (♐), individuality, which was the development of the seventh race. The bodies in this first round were spherical throughout the round, and so remain to this day. It is from this first round that all the later rounds, with their representative races, are developed.

Stanza 2 begins by showing in the first five slokas what is necessary for the development of the round and what is not. These are all negative statements. The stanza ends with sloka 6: "These two are the germ, and the germ is one. The Universe was still concealed in the divine thought and the divine bosom." This is the only sloka in this stanza which is descriptive of the second round. This round, or period of manifestation, begins with the sign taurus (♉), motion, spirit, which describes the predominant characteristic of the entire round, and ends with the sign scorpio (♏), desire, the completion of the round. Taurus (♉), motion, as a movable sign, is the representative of the first race at the stationary sign of cancer (♋), breath, the beginning of the period of manifestation. From this is developed the second race, represented by the movable sign gemini (♊), substance, in the stationary sign leo (♌), life. From this is developed the third race, represented by the movable sign cancer (♋), breath, in the stationary sign virgo (♍), form. From this is developed the fourth race, represented by the movable sign leo (♌), life, in the stationary sign libra (♎), sex. This is the lowest and densest body developed in this second round. This body begins to develop lives within its sphere of breath and the lives receive the first impress of their character from the stationary sign libra (♎), sex. From this is developed the fifth race, represented by the movable sign virgo (♍), form, in the stationary sign scorpio (♏), desire. From this is developed the sixth race, represented by the movable sign libra (♎), sex, in the stationary sign sagittary (♐), thought. From this is developed the seventh race, represented by the movable sign scorpio (♏), desire, in the stationary sign capricorn (♐).

individuality. The completion of this seventh race closes the second round.

Stanza 3 is descriptive of the entire three rounds and some phases of the fourth round. The stanza begins: " * * * The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus." This describes the period after the beginning of the third round.

The round begins with the sign gemini (♊), substance, which is the predominant characteristic of the round, and from which is developed duality and dual forms. It is descriptive of that state where from the homogeneous element begin the "pairs of opposites" and all manner and phases of duality. It is in this third round that the forms separate into the sexes. This third round begins with the first race, represented by the movable sign gemini (♊), substance, at the stationary sign cancer (♋), breath. From it is developed the second race, represented by the movable sign cancer (♋), breath, at the stationary sign leo (♌), life. From this is developed the third race, represented by the movable sign leo (♌), life, in the stationary sign virgo (♍), form. From this is developed the fourth race, represented by the movable sign virgo (♍), form, in the stationary sign libra (♎), sex. It is in this fourth race that the form takes on its lowest development and grossest body, which is that of sex. From this is developed the fifth race, represented by the movable sign libra (♎), sex, in the stationary sign scorpio (♏), desire. From this is developed the sixth race, represented by the movable sign scorpio (♏), desire, in the stationary sign sagittary (♐), thought. From this is developed the seventh race, represented by the movable sign sagittary (♐), thought, in the stationary sign capricorn (♑), individuality. With the completion of this seventh race, which has the power of thought, the round closes. The round began with the development of substance, which involuted into forms having sex, and these forms developed the power of thought, which closed the round and tintured the following, our fourth round. The "Secret Doctrine," Vol. I., pp. 182-183, gives the following outline of the first three rounds:

For the benefit of those who may not have read, or, if they have, may not have clearly understood, in Theosophical writings, the doctrine of the septenary chains of worlds in the solar cosmos, the teaching is briefly as follows:

1. Everything in the metaphysical as in the physical universe is septenary.

Hence every sidereal body, every planet, whether visible or invisible, is credited with six companion globes. The evolution of life proceeds on these seven globes or bodies, from the first to the seventh in seven rounds or seven cycles.

2. These globes are formed by a process which Occultists call the "rebirth of planetary chains (or rings)." When the seventh and last round of one of such rings has been entered upon, the highest or first globe, A, followed by all the others down to the last, instead of entering upon a certain time of rest—or "Obscuration," as in the previous rounds—begins to die out. The planetary dissolution (pralaya) is at hand, and its hour has struck; each globe has to transfer its life and energy to another planet.

3. Our earth, as the visible representative of its invisible superior fellow-globes, its "lords" or "principles," has to live, as have the others, through seven rounds. During the first three, it forms and consolidates; during the fourth, it settles and hardens; during the last three, it gradually returns to its first ethereal form; it is spiritualized, so to say.

4. Its humanity develops fully only in the fourth—our present round. Up to this fourth life-cycle, it is referred to as "humanity" only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly, man, or rather that which becomes man, passes through all the forms and kingdoms during the first round, and through all the human shapes during the two following rounds.

Concerning man in the first three rounds, the teachings are, "Secret Doctrine," Vol. I, pp. 210-211:

Round I. Man in the first round and first race on globe D, our earth, was an ethereal being (a lunar dhyanî, as man), non-intelligent, but super-spiritual; and correspondingly, on the law of analogy, in the first race of the fourth round. In each of the subsequent races and sub-races, . . . he grows more and more into an incased or incarnate being, but still preponderatingly ethereal. . . . He is sexless, and, like the animal and vegetable, he develops monstrous bodies correspondential with his coarser surroundings.

Round II. He (man) is still gigantic and ethereal, but growing firmer and more condensed in body; a more physical man, yet still less intelligent than spiritual (1), for mind is a slower and more difficult evolution than is the physical frame. . . .

Round III. He has now a perfectly concrete or compacted body, at first the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual. For, on the downward arc, he has now reached a point where his primordial spirituality is eclipsed and overshadowed by nascent mentality (2). In the last half of the third round, his gigantic stature decreases, and his body improves in texture, and he becomes a more rational being, though still more an ape than a deva. . . . (All this is almost exactly repeated in the third root-race of the fourth round.)

INITIATION.

BY TOWNSEND ALLEN.

When thou canst see beneath the outer seeming
 The causes which to all effects give birth;
 When thou canst feel in warmth of sunlight streaming
 The love of God encircling all the earth—
 Then know thyself initiate in the mysteries
 The wise men of the East count greatest worth.

IN RESPECT TO REAL KNOWLEDGE.

THEAETETOS.

BY ALEXANDER WILDER, M. D.

THAT day Sokrates had been summoned to present himself at the porch of the Archon-king, as Melitos had laid an accusation against him which he must answer.

Meeting with Theodoros, the geometrician, he makes friendly inquiries respecting the pupils whom that teacher is instructing. Theodoros tells him of Theaetetos, praising the young man for his aptness to learn, his mild temper, and personal bravery. His features, Theodoros somewhat humorously remarks, resemble very closely those of Sokrates himself. Sokrates recollects the young man as the son of a friend, and invites him to join them. When he is asked concerning what he is learning from Theodoros, Theaetetos names geometry, astronomy, harmony, and the art of reasoning.

Theodoros held the doctrines of Herakleitos and Protagoras. Sokrates accordingly leads the conversation in that direction. He remarks that an individual expects to become wiser by what he learns. The question arises whether superior knowledge¹ is the same as actual wisdom. Under it are to be included the arts which are understood by artisans, respectively. Yet it would be considered absurd to regard such specific knowing as to be comprised by the general term of knowledge or scholarship.

Another definition is then suggested, and the real knowledge is now explained as being perception by the senses. This is, however, only another form of the doctrine of Protagoras, that man is the measure or standard of all things—of those that have being, that they are; and those that do not have being, that they are not.² This is equivalent to saying that an object

¹The Greek term "episteme," literally rendered, signifies "upstanding," and may be contrasted with understanding, as denoting the knowing of what is superior to commonplace affairs. It has, however, been rendered "science," and when used in the plural number denotes the various departments of scholarship.

²Sextus Empiricus has uttered this a little more explicitly: "Man is the criterion of all that which exists; all that is perceived by him exists; that which is perceived by no man is non-existent."

as it appears to one individual is to him really what it appears, and nevertheless that the same object, as it appears to another person, is likewise the same to that person as it appears, even though he may differ widely in his faculties of sense. An object does not appear exactly the same at any time to two persons, or even to the same individual at different times when in different mood or condition. The object may be the same, but the individual is changed. The doctrine of Protagoras amounts, therefore, to this: That no object has real being, and hence it cannot be rightly designated from any quality; and that the objects which we describe as real things become what they appear to be from force, motion, and mixture with one another, and so are not designated correctly. Nothing has actual being, but is always becoming something different. Herakleitos taught accordingly that all things are the outbirth of flowing and motion.

After showing the absurdity thus involved in the dogma, the philosopher, with somewhat of humor, offers to aid in finding out the occult meaning of the men by whom it is propounded. "Look around," says Sokrates, "and make sure that no uninitiated person is listening. There are such who think there is nothing else than what they can take hold of firmly with their hands, but do not admit of actions, or creations, or anything invisible as being in the rank of essence."

"They are entirely uninstructed," is the remark ascribed to Sokrates. "But," he adds, "there are many others who are more skilled, and I will disclose their mysteries to you. The principle on which all things depend is this, namely, that the universe is motion, and there is nothing else; but that there are two forms of motion, each of them infinite in extent, the one an active and the other a passive force. From the contact of these and their rubbing together there come into existence offspring infinite in number, but of two kinds: one of them perceivable by the senses, and one that is perception itself, which is always acting in unison and generating with the co-operation of the perceivable. * * * Perceptions by sense are thus produced, which are known as seeing, hearing, smelling, cold and heat; also pleasures, pains, desires and fears, as well as innumerable others. None of these perceptions is anything from its own substance, but it is a result of the union of the active and passive qualities."

By this reasoning it is deduced that before meeting with the passive the active is not a thing at all; nor is the passive a

thing before it meets with the active; also, that that which, when meeting with one thing, is active, will be found passive when meeting with another. Thus there is nothing that is really a unit by itself, but is always in the process of being generated by something, and the concept of an actual being should be given up entirely. Instead of speaking as though things were realities, as is now done through superficial knowledge and custom, we ought to speak of them individually; and when there are many, then speak of them collectively, giving to each collection its peculiar designation, as man, stone, animal, and so the name of each species, respectively.

Nevertheless, Sokrates remarks, such reasoning and assumptions will hardly answer in case of abnormal condition of the perceiver, as in dreams, disease, and mental alienation, as well as in case of errors of sense. In such instances the perceptions are utterly false, and things which appear to be real are not so at all. Conversations which seem to be held while we are asleep are apparently as genuine as those which we carry on while awake. So also with hallucinations. The objects which appear to be present in one condition of body often exhibit another appearance when that condition is changed. The taste of food and drinks is far different to the sick person from what it is to the individual in health. If the opinion which an individual forms from what he perceives is actually true to that individual, then it must follow that no one will be able to decide any better in the way that another is affected under the same conditions; for he will not be competent to examine the opinions of another to ascertain whether it is true or false. Thus, by this theory and mode of reasoning, every person will be able to form opinions for himself, and all those opinions will be right and true, no matter how much they differ from each other. As each individual will be the measure and standard of his own wisdom, it is absurd to suppose that one may teach another.

If seeing is the same thing as perceiving, then the person who has obtained knowledge of an object with his eyes will cease to know it when he has closed his eyes. The remembering of it is not to be taken into account. But it is not fair or just to cavil in this manner. Accordingly the philosopher, assuming the part of Protagoras, endeavors an explanation. The theory which has been propounded, he now remarks, should not be applied in the case of a person who is out of health or who is unlearned. It is not necessary to make out that one individual is wiser than

another; for, according to this reasoning, that is not possible. Should we say that a sick person is unlearned because he differs in opinion from a person in health, or that he that is in health is wise because he thinks differently? But we should endeavor to change him to a different habit; for it will be a superior one. So likewise in educating. Since we do but cause one who is entertaining false opinions to receive afterward those which are true, we must endeavor to change a faulty condition to a better one. The physician makes such a change by medicines, and the sophist or teacher by lectures. For, as was inculcated by Protagoras, it is not possible to think in regard to things that have not real being, or upon any other than those by which the individual is affected, and these are always true and genuine. A person who, from a bad condition of soul, forms opinions akin to such a condition is induced to form diverse opinions of similar character. These last manifestations some, through their ignorance, call true; but they are not, although they are superior to those which had been entertained.

Having discussed this matter exhaustively with Theaetetos, the philosopher brings Theodoros into the arena to sustain the dogma of his teacher, Protagoras. It being conceded that some excel others in quality of mind, he proposes that it may be well to illustrate this by examples. Thus, there is no one who does not think himself wiser in some respects than others, and that others are also in other respects wiser than himself.

So men think that with themselves there are both ignorance and wisdom. They hold, accordingly, that wisdom is a true understanding, and ignorance is false opinion. Yet the doctrine that man is the measure of things must inevitably inculcate the contrary concept that no one thinks that there is another person who is ignorant and forms false opinions. Yet if one person regards his own opinions as true, and the multitude, on the other hand, believe them false, he must, by the logic of the position, consider this opinion of theirs to be true as well as his own contradictory view of the matter.

It has been observed that those who have devoted their time to philosophic studies cut a poor figure as speakers in courts of justice. This is explained by the statement that, when compared with students in philosophy and other knowledge, those who have been from youth in courts and such places have been educated like slaves compared with freemen. For when they take up a question they are only concerned to arrive at the truth. But

the others must always speak in a hurry and on a subject laid out for them, outside of which they are not permitted to go. Their contests are never unrestrained, and they endeavor to flatter the master who holds the scales in his hand and to make a friend of him, being themselves pusillanimous and not upright and manly of soul. For the servile condition from childhood takes from them their growth, straightforwardness, and freedom, compelling them to do crooked actions.

A Thracian servant-girl is said to have made a jest of Thales, the philosopher, who, while absorbed in contemplating the stars, fell into a ditch because he was so eager to know what was going on in the sky as not to notice a matter immediately before him. All who devote themselves to philosophy to the exclusion of every-day knowledge are in this condition. He is ignorant about his neighbor, but he takes pains withal to investigate what man is and what, with such a nature, man ought to do or suffer. He is liable to be awkward and to be esteemed a simpleton. The question relates to which is preferable: to be a student of wisdom, or the dexterous person equal to all these affairs of common life, but not able to perceive the true life of gods and blessed men.

"Sokrates!" exclaims Itheoros, "if you could persuade everybody of what you are saying, as you have persuaded me, there would be more peace and less evil among men."

"But," replies Sokrates, "it is not possible that evils shall be extirpated, for it is necessary that there should always be something opposed to The Good. Nor can they inhere in the gods as an attribute, but from necessity they exist in the realm of nature and in this lower region. We ought, therefore, to endeavor to flee hence to that sphere as soon as possible. The fleeing is a becoming like a god according as we are able, and such becoming is to become intelligently upright and religious. But, most worthy man, it is by no means very easy to persuade people that it is not as the many say, namely, that we ought to flee from evil and to pursue virtue, and ought to practice the one but not the other in order that we may seem to be good and not evil. For the uttering of these things, as it seems to me, is the prattling of an old woman. Let us now explain what is really true. God is never in any way unjust, but as absolutely just as it is possible to conceive; and there is nothing more like him than the individual among ourselves who has become superlatively just. Upon this distinction, on the one hand, there con-

sists the excellence of a man, and on the other likewise his nothingness and want of manly quality. For the cognizing of this is wisdom and true virtue, and the withholding of such cognition is manifest ignorance and badness. * * *

"In the essential constitution of things there are two exemplars. The one is divine and supremely blessed, the other alien to God and superlatively wretched. They who are not cognizant of this distinction become unconsciously, by their folly and extreme want of intelligence, through unrighteous actions, like the former and unlike the other. Leading a life similar to that to which they have become already assimilated they receive the penalty for it. Yet suppose that we were to tell them that if they did not abandon this aggravated course of conduct the place which is pure of evils will not receive them when they die, and that here they would continue leading a life after their own likeness, and there would remain, the bad consorting with the bad. They would, as being shrewd and artful, listen to these things as mere utterances of brainless individuals. It must be conceded that one man is wiser than another, and is therefore the measure and criterion in judgment of questions as compared with the more ignorant. It may also be demonstrated in many ways that every opinion of anyone is not true. The proposition in regard to essence itself, that it consists in motion, put forth by Herakleitos, is closely affiliated to this, and was strenuously maintained for many years." The matter is described in terms which closely resemble some of the modes of argument in vogue at the present day.

"To keep to an argument and to a question and quietly to answer and ask in turn," Sokrates declares, "is less in the power of these individuals than anything; or, rather, the power of rest in these men is infinitely less than nothing. But if anybody asks a question of any one of them he will draw out enigmatic utterances, as from a quiver, and shoot them off; and if you wish to get from him a reason for what he has been saying you will be struck down forthwith by another newly-coined expression, but will never reach to any conclusion at all with any one of them. Nor, indeed, do they with one another, but they are on their guard that nothing shall be established, either by discourse or in their own souls."

Motion may be understood as denoting the passing of objects from one place to another, or revolution in the same place, or change of qualities, as from one color to another, or

from hard to soft. Upon the conditions of all things thus consisting in incessant change it is not proper to call anything a color or to designate it as such. Perception being considered as identical with sense, as with seeing or hearing, it cannot be the same as the real knowing. The several senses differ from each other, so that one does not perform the office of another. Sound cannot be perceived by seeing, nor color by hearing, or the flavor of salt by other than the taste. Then there are conditions which are common to all things, such as beautiful and ugly, good and evil, essence and non-being, likeness and unlikeness, sameness and difference. There is no organ of sense peculiar to these, but the soul itself takes cognizance of them. Men and animals perceive by nature as soon as they are born the objects, and the perception passes by bodily organs to the soul, but comparisons of them in relation to their essence and use are learned by study and observation after a long time has been spent in the labor. It is impossible to apprehend the truth and not the essence. There is no actual knowledge in impressions by the senses, but it is from reasoning upon them. Manifestly, therefore, real knowing is very different from perceiving by the senses. It must be sought in that name, whatever it is, which the soul possesses when it employs itself about things which have their being back of objective manifestation.

The next definition which is proposed is that the real knowledge is a judging truly. The soul, when it thinks, appears to be doing nothing else than to be debating with itself, asking and answering questions, affirming and denying; but when it has decided and no longer doubts we call it "judgment" or "opinion." When a person forms a judgment that one thing is another he declares to himself that it is that other. He may perceive an individual or object that he does not know or he may not. Both occur often in common experience. If he knows two men he can never form a judgment that one of them is the other. Nor will he do so if he were to know only one of the two; nor, indeed, if he knew neither of them. Nevertheless, if he were to see an impression of the two on a waxen tablet, but at such a distance as not to be able to distinguish them sufficiently, he might fail to judge aright, thus guessing wrong, and so judging falsely. In such a case the perceiving and judging would differ from what is actually known. When, however, one is perceived but not the other the latter is known, but it is not from immediate perception through the senses. There would be no judg-

ing falsely in the case. If, however, a person, seeing and knowing both individuals, has not the impression of each of them in accordance with the perception of them, his judgment will be false. When the impression of one is perceived but not that of the other, and the beholder applies the impression of the latter to the one that is present, the understanding becomes altogether false. It is in respect to matters with which we are conversant that we are liable to such deception. When the wax on the soul is deep objects that are perceived make an impression accordingly. These become lasting, and the individuals are first of all easily taught, and next their memories are retentive. Hence they do not change their impressions of what they have perceived, but judge correctly. As their impressions are clear and extend widely, they quickly assign what are called real beings each to its proper image. Such persons are called wise. But with those whose heart is heavy or muddy, the wax being very soft or very hard, the case is different. Some will learn easily, "there being not much depth of earth," but will soon forget; the others will receive only indistinct impressions, and these in a narrow understanding. They will not be able to apportion each object to its impression, and so, for the most part, they see and hear and think wrong. They are to be considered as being deceived in regard to things that have actual being, and as ignoramuses. For the contact of perception with the understanding is also an occasion of judging falsely.

Theaetetos again defines the real knowing as the having of knowledge. Sokrates corrects him, implying that it means the possessing of knowledge. What we have we are to use, but what we possess we may use or omit to use as it may please us.

Orators and lawyers do not persuade by teaching, but by inducing men to form judgments on their own account. When judges are justly persuaded about things which can only be known by evidence or witnesses, they form a true opinion without knowledge, although they judge correctly. Yet if true judging, court proceeding and actual knowing are the same, a perfect judge can never form a correct judgment without knowledge. At this point Theaetetos cites the statement that true judgment in connection with rational thought (*logos*) is the real knowledge. But Sokrates reminds him that the simple elements cannot be explained by reason. "It is impossible," says he, "for any of the first elements to be explained by a definition, for it does not admit of anything else than to be named, because it

has only a name. But the things that have been composed from these, being complex, their names permit a definition. Thus the elements themselves cannot be defined or known, but only perceived as so many sounds, but the things compounded of them can be both known and defined and apprehended by true judgment. When, therefore, an individual forms a true judgment of any thing without explanation, his soul perceives the truth respecting it, but does not actually know it. For he who is not able to give and receive an explanation of a thing must be ignorant of that thing; but when he adds an explanation to it, then he is capable of knowing all these things, and may be perfect in regard to the supreme knowledge."

The proposition is then again affirmed that the real knowing is true judgment combined with rational thought. The discourse then turns upon the actual meaning of *logos*, or rational thought. One signification appears to be: the making clear of what one thinks by the proper use of language. Yet in this sound judgment is also necessary. "If when I have a correct judgment respecting you," says Sokrates, "I find also your rational thought, then I know you; but otherwise I only form a judgment." In order to form a correct judgment it is necessary to note how one thing differs from another. The *logos*, or rational thinking, or whatever of the numerous definitions one may select, would then mean the knowing of differences; yet it would be childish and absurd to explain the real knowledge as simply correct judgment. Neither perception through the medium of the senses, nor even true judgment, nor rational thought reinforced by true judgment, can be real knowing.

Here the argument breaks abruptly off without a positive conclusion. A more satisfactory discussion of the subject, however, appears in the fifth book of *The Republic*. The distinction between judgment and knowledge is plainly declared. Each has a faculty of its own, and neither performs the office of the other. It is impossible for the lower to explain or even comprehend the higher. Standing intermediate between knowledge and ignorance, it fluctuates between the two. While opinion concerns itself with relative knowledge, and what in modern times is termed "Science," the true knowledge relates to that which really is. "Those who see the many beautiful, and yet neither see nor can be taught to see Absolute Beauty; who see the many just but not Absolute Justice, may be said to have opinion, but not knowledge. But those who see the Absolute and Eternal and Immutable may be said to *Know*."

PRAYER.

By E. B. GUILD, M. D.

HE who prays addresses his petitions to what he believes to be a power or being superior to himself. By his prayer he expects to accomplish either one or both of two things; that is, to change the plan of that being and modify its fulfillment, or else to effect a change in his own attitude toward the being and his plan. In either case one must admit that it is a matter personal between the suppliant and that to which the petition is addressed. If the Being addressed is a consciousness, if it is wise and has power, it must be approached by the petitioner upon the plane of his own needs and his own character and on his own behalf. To prefer a request for or on behalf of another would be presumption and unwarranted interference; presumption in that it either implies that the other does not or cannot speak for himself, or else that the wise Being does not know what ought to be done, or awaits the joining of numbers to influence him to change his plan as requested. Either alternative is incompatible with the character of wisdom, and much more incompatible with omniscience and omnipotence. It would be unwarranted interference, because, if infinite wisdom did not know the needs of the finite, one on whose behalf the request is made, surely the finite petitioner could not know, and, again, if one does not know his own relation to God, can any other know it?

If God is that Being in whom is "no variableness nor shadow of turning," of what avail are prayers which ask him to change? If the one praying asks him to do that which is already in his purpose, of what avail is it? Is God forgetful or neglectful that he must needs be reminded of his own purpose? Do we find it necessary to pray that the night may follow the day or that the day may precede the night? If the laws of God on the plane of the material world fulfil themselves without our suggestion or interference, will not God's purpose fulfil itself without our putting forth a hand to steady the ark?

The Infinite changes not either in plan or purpose. The law of the Infinite fulfils itself; the law of man is a rule of expediency.

The traveler climbing the mountain, crossing the gorges, passing through defiles, skirting the brinks of precipitous cliffs, finds himself constantly reaching new viewpoints with an ever-changing detail of prospect before him and an ever-broadening and widening panorama behind him, but the mountain remains ever the same. The eternal snows which crown its lofty summit ever reflect the glorious sunlight, while its beetling crags of unyielding granite stand ever firm. The traveler may weary of climbing and content himself among the foothills, or in despair he may perish in some abysmal gulch, or he may persevere, and, overcoming all difficulties, stand exultant on the topmost peak; yet the mountain stands unchanged. The changing panorama, the seemingly shifting scenes, come from no change in the mountain, but from the traveler's moving center of outlook. At different stages of his journey the mountain has appeared to him as if changed and presenting another and yet another aspect, but the changes are not of the mountain. A change in the state of the atmosphere may change the appearance of the mountain; his own physical condition modifies his mental picture of it. If he be weary, its heights seem stupendous and towering, but if he be refreshed and his strength renewed by rest and food, the very summit seems attainable. At best, as he toils and climbs, but a small part and never more than half the mountain can at any time come within his view. He cannot overturn the mountain and look at it. He must become the summit if he would know its grandeur.

God changes not for man. Man changes his view of God, and if he would know God he must identify himself with his highest ideal of God, scale each succeeding peak until he reaches the topmost one of all. God has not changed, but the man has identified himself with God. *Prayer will not change God.*

No traveller up the mountain side can be eyes for his fellows. He may *see* only for himself; he may describe for them in words something of what he sees, but they can *realize* only by seeing with their own eyes. Prayer can bring God near to no one, nor can the prayer of one bring another near to God. The description by one traveller, of what he sees, may inspire in another the determination to see with his own eyes the beauty and grandeur described, but that other must do his own climbing that he may see with his own eyes.

There remains the other purpose of prayer wherein the petitioner seeks to change his own attitude toward God and his

plan. This is the only real prayer; all else is unreal and untrue. Any other purpose in prayer is either hypocrisy, presumption, or blasphemy. If one pretends to the power to change God he is a hypocrite, for in himself he knows that he cannot. If in his ignorance he assumes to advise God, to instruct the Infinite how the affairs of the world should be conducted, he pretends to the possession of knowledge beyond that of God. If he knows the "Most High" and has communed in spirit with the Supreme and offers promises and sacrifices in exchange for expected favors, he blasphemes God.

There is left then for the sacred rite of prayer one true and proper purpose which is the communion of the personal self with the Divine. Man may begin by communing with his own soul and then man, the soul, may commune with God. How intimate and sacred is that relation of a man to his own soul; the personal every day man of body and mind to the real man—the soul. None else can intervene; none else can enter. Of that inner relationship no man can know aught save his own, and no man can know his own save himself. It is the inner chamber with the shut door. One may speak of it, but he cannot reveal it; and yet there is so subtle a bond of union between all souls that each may know a fellow who has so communed.

It is only by communion with his own soul that one may find the path that leads into the presence of God. SOUL is the "only begotten son of God," the mediator between the person and the Divine.

"Can a man by searching find out God?" Yes; when man finds his own soul and becomes that soul he may come into the presence of the "Most High." "Flesh and blood cannot inherit the kingdom of God," but that kingdom is the home of the soul. The body of man is of the earth, the "first Adam, the man of clay," but the soul is the "Lord from Heaven." Life is the great field of opportunity in which the person overcomes and, through that overcoming, unites with the lord from heaven. On the one hand is the animal-man whose natural habitat is the earth, with all the fondness of his nature for the world and the things of the world, and on the other hand is the heavenly man, the soul, and the union of the two is the MAN.

Life and experience are the means by which the personal man may free himself from the brief and fleeting allurements of the sense world, and merge his desires into the aspirations of the soul. The soul ever draws the personal man up toward

the higher plane, to itself, and the personal man ever finds deep within himself a responsive thrill when, in the silence, he communes with his own soul: in the silence, for in no other where can the man of earth hear the "still small voice."

The body is the temple of the soul and when the man retires within himself, withdraws from the commotion and strife of the outer life into the inner sanctuary, the place of peace, he may hear the voice which is to him the voice of God, and receive the counsel of wisdom and the encouragement of hope. That is prayer and it is the true prayer.

As the personal man seeks the sanctuary of his body and communes with the soul, so the soul seeks the shrine of its own being and communes with spirit, with God, with the Supreme. To retire into the secret and sacred place and commune with the Divine, that is the only true prayer. To shut out the distractions of the world and the allurements of sense and in the silence draw near to God, that is true prayer.

God does not draw near to man. Man must draw near to God. God does not "incline his ear to our cry," but we must attend to the voice of God. Jesus said: "Enter into thine inner chamber and shut to the door and pray in secret." That is to say, in the silence commune with the Higher Self.

The communion of the personal man with the Higher Self, the Christos, which is himself, is the most sacred privilege, the holiest rite which life affords. The Church has lost sight of true prayer because, against the Master's expressed and plain instruction, it has degraded the sacred rite, by substituting for secret and silent communion the public petition, and comes out into the open to ask gifts even as a beggar asks alms.

The Soul is not a beggar. It is endowed with the inalienable rights of the true heir and has only to receive its inheritance. It has neither to beg nor buy, but only to receive its own. It receives that which it places itself in the proper position to receive. When the personal man brings himself into harmony with the soul he receives all that is of the soul. If on the other hand he seeks and asks for the things of the sentient world, he must identify himself with that world and receive the gifts of the senses. Man must identify himself with his God. If his God be of the senses he becomes sensual; if it be of the Spirit he becomes spiritual. If he worship the sense God he becomes subject to every caprice of the sense desire. If he worship God in spirit and in truth he becomes fixed and unwavering in an abiding faith.

THE FEAR OF DEATH.

A MEDITATION BY PETER ROSEGGER.

TRANSLATED FROM THE GERMAN AND COMMENTED UPON
BY EDUARD HERMANN.

WE are not quite sure if the thought of death contributes more to our happiness or to our misery; but I fear that nobody could bear the thought of living eternally on this earth, in this body, in this unvarying monotony; and still the greater part of humanity suffers great agony at the thought of death. Wise men advise us to enjoy every moment of our life without ever thinking of the hereafter; but this practical advice is not satisfying to everybody. There are men who cannot drink of the cup of joy without remembering that the time must surely come when it will be empty. For them there is no real happiness, because they fear the end of it; only that which lasts eternally can give them true satisfaction; everything else is worthless. These men could not endure life without the belief in the immortality of the soul; to them the present time is nothing without the future. Many unhappy ones throw away this life because they cannot believe in a future life. But whether there be eternal existence or non-existence, one thing is certain—all men have to die, and this period of transition is gloomy. It is strange that humanity is not yet accustomed to death. As long as humanity exists it has died, and the natural order of things necessitates the disappearance as well as the alteration of individuals. Many a person feels cheerless if he lives a few years longer than he expected, and I believe that we would have a revolution if our generation dared to live only thirty years longer than is expected of us.

Every day we see people dying around us, and the funeral bells ring as often as the dinner bells. There is nothing more commonplace than dying, and, for all that, nobody can get used to it, because our first dying is also the last. Probably we fear death so much because we have not died several times, or at

least we cannot remember that we have died. The physicians believe that to give birth to a child is more painful than to die, but no good woman will renounce that happiness for fear of pain.

The process of birth and death which goes on in such a common and symmetrical way signifies everything to man, for it is his "to be or not to be." Whilst nature seems to think always of the whole and does not care for the individual, the individual is entirely indifferent to the universe and clings passionately to his own personal being. This is strange. Why is not the law of heredity at work? If death is transmitted, why not also the philosophical perception of its self-evidence? According to the theory of accommodation, beings ought, in the course of time, to adapt themselves to the thought of death, just as the lover of spring-time and youth adapts himself cheerfully to winter and to old age. Is it not better to conform oneself to this inevitable transformation? And why do we not do it, since, according to the law of nature, death fulfils its purpose? Because we believe that *life* only fulfils its purpose, but not death. It is the terror of dying which is inherited, because the strong, passionate and death-hating beings contribute most to the propagation of species. According to a gross-minded perception, the revolt against death is a sign of healthy life; but I must ask if the energetic love of life cannot be combined with fearlessness of death. One who has seen how many people, whether healthy or sick, are in such constant fear of death that they are unable to enjoy life, looks for ways and means to get rid of this terrible spectre. He tries to bring home to man's mind those verities which are apt to take away the fear of death and to make it as insignificant as if it did not exist at all.

I do not want to go into history and to recall to your memory the fact that the ancients personified death in the loveliest pictures as a beautiful guardian angel who extinguishes a torch, or as a peaceful, sleeping youth. Modern man has little sympathy with symbols; he thinks that dying is painful, inexpressively painful. He fears and feels death to be like a hangman who violently destroys life; for most men die an unnatural death. They do not pass away from old age, which is as going to sleep in the evening; they do not die at the end of life, but right in the middle of it—and that is painful indeed. But only the suffering of life gives pain, never the coming of death. Many people believe that one dies from the pain which a sickness produces, and the sufferings finally become so terrible

that no one can endure them, and, as a consequence, death follows. But just the contrary is the case, for death is the end of suffering, the cessation of all pain. Pain shows life energy as long as life lasts, and death appears only as the senses become insensible and when the mind becomes indifferent. There is no better remedy for pain than death.

One could really say that death is of no concern to us while we are living, because we then *are*; nor when we are dead, because then we *are not*. The middle ages gave terror to death and took away from poor humanity all joy of life; for through the perception of a terrible death life also was made terrible. Was this done in order to prepare the soul for the hereafter, where all the heavenly joys would be found? By no means; for heaven was inaccessible to most men, and only eternal damnation was sure for them. During the middle ages there was no death chamber without a few devils waiting to receive the departing soul in order to cast it into the eternal fire. Life was terrible, death was more terrible, and the most terrible of all was the other side. This was the lot of humanity in the centuries gone by. In truth, neither life, nor death, nor the other side were frightful; but the cruel teaching which filled the heart of man with a hell of fear, misery and despair. And this hell still exists to-day—one need only look at persons who cling to the orthodox church. He who has seen people dying does not find that their religion makes any great difference. Some time ago I was in the death chamber of an Atheist, who was conscious to the last moment. With great composure and signs of love towards everybody, he awaited death, and his last words were: "How sweet it is, thus to die." In my house there lives a young girl, beautiful and full of life. She has a large picture of a skeleton in her room and wears a miniature death's head as a scarfpin. Asked why she did this, she said: "One must tame a death-head, then it cannot bite." And it is true that to get accustomed to the inevitable, takes away the sting of death. A sister of this girl once carried a whole skeleton from Vienna to Graz, in order to bring it to her brother, who studied medicine. And the reverence which she felt for the remains of a human being did not hinder her from joking and laughing.

Thus one ought never, even in the prime of life, turn away the eyes from death. On the contrary, we must strive to become master over the horror which is usually called forth by the remembrance of a death scene.

Experience proves that the fear of death which persecutes some people all their life, grows less and finally disappears with the proximity of death. Men who have been in the greatest danger, as, for instance, by the fall from a rock, or in a railroad collision, say that in the critical moment they were not afraid, but rather curious to see how it would end.

And still that great fear of dying which most people have even tempts some to commit suicide. Many regard death as the greatest misfortune, because to them it is the destruction of the world and the separation from everything they love. It would indeed be a misfortune if we should know something of it; if, lying in our graves, we could think: My house, my works, my talents, my social position, everything is gone, lost; and my beloved body is food for the worms. But this is impossible. There is only one case where we, in perfect consciousness, can feel and know that we are dead: if we read it in the souls of those loving ones who stand around our deathbed and whom we leave behind fatherless, friendless. This is a very bitter dying indeed, but more so for the living ones; for whatever may be said about death, he who dies is well off.

Aged people have an easy death, and many long for it more than for anything else. How often do we hear an old woman sigh and say: "Has the good God entirely forgotten me?" She does not feel forlorn because people turn away from the aged, but because death does not come. She has the feeling of slowly, slowly, sinking down without anybody to help her. This must be a gruesome feeling, which we can only appreciate if we imagine ourselves to be very old and tired of life; and then we understand why we ought to be thankful that we are allowed to die.

But it is the idea of being dead which is so repulsive to most people. The idea of *not being* is intolerable for us children of life, and rightly so; for such an idea is altogether too vague to satisfy our perceptions through the senses. There is undoubtedly a dying, a transformation, but no cessation of being is possible for him whose being is in the spirit. I do not care for the immortality of the materialists. They talk of the immortality of the body that continues to live in the grave, because it there becomes a thousand lives instead of one. Now, to continue life as a worm, an insect, is not my ambition; I am not quite so unpretending. The immortality which I understand and am desirous of having, is individual immortality, the indestructibility of

the "I" consciousness. I have my daily sufferings, and yet all my thinking, my secret anticipation, my prayer is *to live eternally*. Others have the desire for glory, for knowledge, for beauty; I am longing for life—for eternal life, with sound senses and a pure heart. The old saying, "I come and know not whence; I am and know not who; I go and know not whither; I wonder why I can be joyful," is apt to make one feel sad. But there is another and much sadder one: "I come from nothing; I am nothing; and I go back to nothing." This sentence has the approval of many, although it is pure nonsense; for if one is nothing, how can one come and go? If one is nothing, how can he think that he is nothing? I, for my part, cannot be satisfied until I know with absolute certainty that I will live eternally. Of course, I do not mean to say that I should be anxious to have a remembrance of all the past delights and sensual pleasures—those perishable things are left behind when we leave the body—but one thing I should like to know through all the eternities to come: that *I am*.

I believe that the soul never has a moment of unconsciousness, neither in sleep nor in a swoon—though we cannot remember it. To live, to live! It is my firm belief, which I have expressed a hundred times, and which I shall always affirm: my soul is immortal; the consciousness that I am can never be destroyed. Proof of this is that I am. I think, and I write down what I think; consequently I am. And that I am is to me a sure sign that I always was and always shall be. For if I am, why should I draw the arbitrary conclusion that I am not, that I ever was not, that I shall not be? And suppose I take it for granted that there was a time when I was not, and that there will be a time when I shall not be, why should I now, in this very moment, be? This is ridiculous, absurd. Logically, it is true, only at this moment can I prove that I am, but this moment always was and ever will be; for this moment is the eternity. I feel it very distinctly that my time stands right in the middle of eternity, and that eternity is in myself. One could say, "If eternity were not, then I were not"; or, better: "If I were not, then eternity could not be," because time and space are only forms of thinking which could not exist without somebody who has the power to think about them. This is a pretty dangerous ground, for it leads to the inference that everything outside of myself is nothing real, but only an idea, an image, a form of my thinking. And with this perception everything is changed as if by magic; for

instead of saying, "I am nothing, and the world is everything," we can now say, "I am everything, and the world is nothing."

You may find it a little arrogant to put the self on such a high pedestal. But why should it be my ownself of which I am speaking? Why can it not be yours? Yes, dear reader, you have a perfect right to lift yourself far above all times and all things, to measure it with eternity—if you feel yourself to be in communion with God. And what is the practical conclusion of this meditation? Make yourself good, fearless, joyous; for you shall live eternally.

The fear of death does not arise from real experience, but from a philosophical conception; therefore it can only be opposed by philosophical reasoning, although this greatest of all secrets ought itself to silence everyone. This is clear: Our soul is one with God, and our home is eternity. In this, my great and fervent belief, all my worldly wisdom and desires melt away like snow before the rays of the sun. All terrestrial occurrences and words are but breaths of this infinite life, and our dying is but a change of scenery. Therefore be not afraid if the time passes quickly, if old age and death come nearer and nearer. Try to live a healthy life, agreeable to nature; for otherwise death will overtake you too soon; it is an unnatural dying when body and soul have too much power of resistance. One of our life problems is to avoid a premature and violent death and to prepare for a peaceful passing away in old age. Everything else is of secondary importance. The desires and longings which cannot be satisfied in one epoch of life will find gratification in another; for life is on the ascending scale, because our desires are so. Our desires will all be satisfied and the eternal life has plenty of time to do it. The pangs of death—natural as they seem to be in a bodily sense—are unnecessary, and can be avoided if we do not think too much of this perishable mortal frame, but, on the contrary, to learn to leave it cheerfully behind when it can no longer be properly used. Others and better ones will be provided for us.

Just look at your body which you so dearly love. Is there one single part of it that has not made you suffer, that did not attempt to drag you down? Did you never have to struggle with this lump of earth that always wanted to live in the lower regions, among the animals, whilst your soul was filled with aspiration for a higher life? Be thankful to it for what it has done to give you earthly happiness, and dismiss it calmly.

In reading this essay of Peter Rosegger I was deeply

touched, not only because his reasoning is logical and ideal, but because I had the feeling which we sometimes experience at the approach of spring, that joyful feeling that the cold dreadful winter, with the suffering which it brings for poor shivering humanity, will soon be overcome by the tender embraces of spring-time. Yes, spring-time is coming for humanity, and one of its most gracious gifts will be the abolition of that terrible spectre: the *fear* of death. How much the theosophical teaching has done and is still doing on this line, by remodeling the thoughts and feelings of men, everyone knows who has studied this sublime philosophy which has permeated every class of human society. What other teaching can give us such a firm and convincing belief in the immortality of the soul as the teaching of reincarnation; the teaching that the soul of man never dies, but after leaving the physical body enters a state of long and peaceful rest, from which it emerges in order to take up earth-life again and to gather new experiences? For according to our theosophical teaching there is no end to evolution, and the past eternities, like the future eternities, have only one purpose: the perfection of the soul. How insignificant, therefore, is the death of the physical body to the man who believes that the time will come when he shall be clothed in another, and, if he so chooses, in a better, finer body. For the body in which one dwells is not made according to the fancy of someone else, but according to our own will and desire. If we are dissatisfied with this one, then let us live so that we will have a better one in the next incarnation.

This brings us to the other great theosophical teaching—that of eternal justice, or Karma. There is no need for any man to be dissatisfied with his lot, for we are all creators of our own destiny. We create the causes that bring about our misfortune as well as our happiness. The great “First Cause” is justice itself, and it could never send a soul into misery that was not deserved; nor could it punish a soul with eternal damnation. The widespread fear of death is principally due to this doctrine, for nowhere in the ancient world do we find proofs that death was regarded with the terror which is characteristic of Christianity. As a well-known writer says (A. Besant), “Death has been painted as a skeleton grasping a scythe, a grinning skull, a threatening figure with a terrible face and uplifted dart, a bony scarecrow shaking an hour glass; all that could alarm and repel has been gathered round this rightly named ‘king of terrors.’”

How different did the ancients represent death. To them it was the twin brother of sleep, a beautiful youth extinguishing a torch.

It is true there is a natural cause for the fear of death, and this cause is to be found in the irresistible desire of the soul for physical life; but it must not be forgotten that this desire becomes weaker and weaker with old age, and is finally replaced by the desire for rest. It is exactly the same with the process of waking and sleeping. In the morning we are full of life and activity, which gradually diminishes until we become tired and fall asleep. Of course, a man would revolt if he were ordered to go to sleep before he is tired, and the same takes place if a man dies in the prime of life. Wherefore Rosegger is perfectly right when he says that it is an unnatural dying when body and soul have too much power of resistance. Then the fear of death is unavoidable; for the soul, having still that irresistible desire for physical life which brought her into the body, must suffer greatly by being obliged to leave before she is tired of life, as in old age. It is therefore absolutely necessary to seek knowledge of the laws of life in order to keep the body in perfect health, to avoid a premature or violent death. Thousands of people die because they have never learned this most important lesson. A good old age is a sign of a wise and virtuous life, and a sweet and peaceful death is the reward for it. All the sickness, poverty, misery, criminality that surround us are the consequences of our ignorance, and it is childish to make someone else responsible for our own faults. Nature does not give us sickly bodies if we do not want them; but of course this teaching cannot be understood without belief in reincarnation. If anyone says that he never wished to have such a poor, miserable body that gives him suffering all his life, Theosophy teaches that there can be no effect without a cause, and that very often the causes for an unhappy life must be traced back to a former life. We all know that the strongest physical constitution can be ruined by careless, dissolute or immoral habits. But what very few people know is that such a soul is very seldom attracted by parents that are healthy, strong-minded and moral, but, on the contrary, by weak-minded, sickly, short-lived people. Therefore let us learn to live in such a manner that in our next incarnation we may be born in a family that furnishes the necessary physical and moral conditions for a happy life.

Besides this material cause for the fear of death, there are artificial causes, produced by our modes of thinking. One of them is the Christian teaching of eternal damnation. What would you think of a mother who tries to educate her children by telling them that they must be good, because otherwise they will be punished in the most horrible manner as soon as they go to sleep? Would not those children, if they had been bad, fear sleep more than anything else? And even if they had been good they would suffer mental agonies in the thought that now their unfortunate brothers and sisters would receive the promised punishment. And yet this is exactly what the Christian church has been doing for centuries. Millions of people have suffered untold pain during their lives in anticipation of the terrible hereafter, and I feel deeply with Ellen Rice Robbins when she says: "Punishment after death, which was drilled into my childish mind from infancy, outraged my sense of justice and sympathy from the beginning. That such a terrible belief ever found utterance in a world of human beings is well nigh incredible. It is going fast, and God speed the day when no minister or priest will be inhuman enough to utter it."

But there is another teaching responsible for that terrible phantom, the fear of death—the materialistic teaching. Imagine a mother teaching her children that they have to be good, because as soon as they close their eyes in sleep they cease to exist. Those unhappy little ones will struggle with all their might against sleep and annihilation, and if they believe their mother, as mostly all children do, they will ask why they should go to school and learn all that dreadful stuff instead of being allowed to play with other children, and steal the apples from their neighbors' gardens, and have fun as long as they are awake. And this is what believers in annihilation generally do. There may be some advanced souls who live a good and useful life in spite of this philosophy of desperation, but their life is truly not a happy one—how could it be? Now listen to our theosophical mother, full of love and compassion for every living thing. To her good children she says: "Go to bed, dear ones, and have beautiful dreams of goodness, wisdom and love; sleep sweetly and awake in sunshine and happiness, for you have prepared a good to-morrow for yourselves." To her bad children she says: "Go to sleep, dear ones. You have erred to-day, and probably you will have nightmares and bad dreams; but do not despair, for to-morrow you will wake up and begin anew the

struggle against your lower nature. It may be a rainy and stormy day for you to-morrow, but do not despair—rain and storm cannot last forever, and the glorious sun of truth will disperse the clouds of ignorance with which you have surrounded yourselves.”

Do not fear Death, the twin brother of Sleep; he comes as a liberator to those that are oppressed; he is a saviour to all those who are heart-broken by misery, sin and remorse; and he will always be your true friend if you do not fear him, but think of him as a friend.

Sleep and death are necessary for humanity in its present state of development; for in sleep as in death the soul returns to her home, the primitive source of all life, from whence it draws that *irresistible energy* and *life power* which is bound to overcome every obstacle in its glorious effort to make the insignificant seed grow and to become a plant, an animal, a man, a god, a victor over death.

THE SOUL.

BY HEWITT WARBURTON.

(Aged 14.)

Out of the Infinite into the known,
Soul of the mysteries cometh alone,
Out of the known and then into the Vast
Wanders the Soul when one short life is past.

Ever and ever the long chain will run,
New lives to live when the old ones are done,
Out of the darkness and into the dark,
Glimmers and flickers the Life or the Spark.

Aeons and aeons will wander the Soul,
Strengthening, chastening, till its high goal,
The Soul in perfection achieves at the last,
Fruit of the series of lives of the past.

H. P. BLAVATSKY.

Translated from the German of Dr. Franz Hartmann.*

By A. H. HEINEMANN.

ONE of the most memorable figures of the last century was Helena Petrovna Blavatsky. She was a Russian by birth, endowed with most remarkable psychic forces, with great will power and superior intelligence. She is entitled to be reckoned among the greatest reformers of the mental life of modern times. For in spite of whatever may be said about her personality by her numerous enemies and detractors, there is not one that was able honestly to deny that the doctrines promulgated by her did teach many thousands of people to see with their own mental eyes, did pull them out of the swamp of materialism and thus enable them to see the bright light of knowledge, and to liberate themselves not only from the worry of doubt but even from downright despair. She was a true champion of light and liberty. Her writings more than any other publications of modern times have tended to put an end to all superstition, scientific as well as religious. Her writings did more than anything else to start that higher conception of the universe which is at the present time moving and spreading throughout the world. The truth promulgated by her is eternal and will be appreciated more and more, though the

*Dr. Franz Hartmann is well known as one of the oldest members of the T. S. He was a good friend of H. P. B., and continues to hold her in high esteem. He never grows tired of speaking in glowing terms of her wonderful work in popularizing some of the profound fundamental principles of the "ancient wisdom" or the "wisdom religion" taught by the sages of the East, as well as by Jesus of Nazareth, Buddha and other religious reformers of the world. The following short sketch of the life and doings of H. P. B. was written by him in German and published in the German monthly called "Theosophischer Wegweiser," from which it was translated. It contains some highly interesting particulars from the biography of H. P. B. and original comments upon her work which will show to the attentive reader that, with all his admiration for the great teacher of the T. S., Dr. Hartmann is by no means blind to her shortcomings. But, as a true theosophist, he is fully prepared to broadly distinguish between the personality of the laborer and the grand work accomplished by her labor. So while the biographer captivates the reader's curiosity by telling some striking adventures passed through by H. P. B., he gives the reader considerable information as to the work done by her and obtains his assent to the opinion that any discussion of the personality is quite irrelevant. This impartial platform renders the sketch the more valuable. (Trans.).

name of "Blavatsky" may sink into oblivion. What she taught was not an invention of her own; neither was it essentially new; it was the "ancient wisdom," which is contained in every system of religion hidden under symbols and allegories. She, however, lifted the veil of these secrets, and displayed in the light of day the spiritual kernel previously concealed within the hard shell. She never pretended to have discovered these truths by her own acumen, but asserted to have been led up to and instructed in them by certain Adepts, i. e., men of a superior mental evolution. The names of these Adepts are of no importance to the general public, for they do not demand blind belief in their authority, and they prefer to continue to be unknown.

If we consider the sublime and exalted character of the new aspect of the world promulgated by the Adepts through H. P. Blavatsky, a discussion of the personal attributes of this instrument of the masters of wisdom appears to us as meaningless as if we proposed to describe the brush by means of which Raffael painted his Madonna. Yet Blavatsky was not a blind tool of the Adepts; she was not a spiritistic medium in the common sense of that word; she understood what she wrote; she was instructed by the Masters and reproduced the thoughts communicated to her in a suitable form.

There are, no doubt, a good many people who would like to learn some particulars about this remarkable person, and as I was intimately acquainted and in mental communication with her for many years I shall here add a few remarks to the reports already published,* so as to throw some light upon a few misconceptions.

In 1831 there was at Yekaterinoslaw, in Russia, an old woman. She lived very retired, and was seldom seen anywhere. Her circle of acquaintances was very limited. She was known, however, to be very charitable. Rumors were abroad that she was engaged in occult studies, which caused her to be regarded as a magician by some and shunned as a witch by others. One of her few intimate friends was the wife of the Russian Colonel Peter Hahn. This friend became the mother of H. P. Blavatsky.

The old woman one day foretold her acquaintances that she would die on a certain date, which she named, and she added that she would reincarnate immediately. In fact, she died on the day she had named without any indisposition whatever pre-

*See "Lotusbluethen," 1893, Vol. 1.

ceding her death. At the same hour Helena Hahn, who lived to become H. P. Blavatsky, was born.

Thus we may presume that the soul of this mysterious woman was reincarnated in Helena. This supposition grows more probable owing to the fact that when little Helena had learned to speak she would repeat to her mother certain things which the old woman had confidentially told the mother before she died. Moreover, little Helena had the habit of going to the tomb of the old woman and remaining there for hours, although nobody had ever spoken to her of the existence of this tomb.

A good-sized volume might be filled with tales regarding the clairvoyant power of Helena and the occult phenomena occurring in her presence. But these things are hardly worth mentioning at a time when anybody acquainted with spiritism knows all about such facts. However, it is of importance to know that Helena often had visions of living people appearing to her in their astral bodies, among which, it is claimed, were two Adepts, who were said to live in Thibet. These Adepts she met at a more advanced age on the physical plane, namely, in Thibet and the East Indies, and they were her instructors and taught her day by day to the end of her life on earth; and they did this even while their abiding place was located at a distance of thousands of miles from where she was living. No doubt this assertion sounds very strange to those who are as yet quite ignorant of those psychic forces which have not yet been developed in everyone; but the fact that a practical acquaintance with so-called telepathy enables a man to transfer his thought to another man at any considerable distance is well known to-day, and we also know that a greater or lesser amount of miles intervening between two people is of as little importance in thought transference as it is in wireless telegraphy. The power which will carry thought to any distance whatever is the will. Remembering that force and matter are essentially the same thing, and looking at the phenomena of thought transference in this light, the fact that a man may be able to transfer his thoughts to another man with whom he is mentally connected by mutual sympathy, or even that he may appear to the other in person, does no longer appear supernatural at all. It seems to be entirely within the range of natural law.

Helena's mind was in connection with the minds of her teachers. We are told that the soul which dwelt within the body

of Helena had in one of its preceding incarnations lived in the body of a disciple (chela) of these Adepts in Thibet, and that this soul had incarnated in Helena in order to be able to take upon herself the charge of carrying the knowledge of the ancient wisdom of the East to the nations of the West. Helena's organism was especially adapted to this purpose, although by no means owing to any particular holiness or ethical perfection on her part, but rather on account of her psychical and physiological development or accomplishments acquired during her previous incarnation; and, furthermore, by virtue of her remarkable intellectual faculties and physical constitution, all of which enabled her to live on the physical plane and in the supersensuous world, as it were, at the same time. The spiritual connection established with her Masters in a previous earth-life continued in this life. Her own intellect enabled her to reproduce in a suitable form whatever the Adepts taught her. In this way her writings, "Isis Unveiled," "The Secret Doctrine," and numerous other books and articles were produced.

I am fully convinced that H. P. Blavatsky was an Initiate—that is, that her spiritual consciousness was awakened—and that was the very reason why she was understood by but few people, and why she was called the "Sphinx of the nineteenth century." There is a deep sense in this simile. The upper part of the body of the Sphinx of old and her head represented a woman, a human shape, but the lower part of the body was like that of a lioness, with the addition of an eagle's wings. Madame Blavatsky was not only possessed of the spirit and mind of man, but also of the animal properties of humanity very strongly accentuated, coupled with an iron power of will and an imagination soaring to great heights. With such a constitution she could not be otherwise than of an excitable temper, very sensitive and easily aroused, wilful and not free from vanity. This she showed at an early age when she felt offended at her governess telling her she was such a bad girl that she would never get married; that even the old and ugly General Blavatsky would never think of marrying her. That was too humiliating for proud Helena, and she determined to prove her governess wrong. So she flirted with the old General, who was at that time Governor of Caucasia, and after a short courtship Helena, hardly seventeen years old, was married to him. But short as the courtship had been, the actual state of marriage was shorter still.

Helena, now Madame Blavatsky, of whom we shall hereafter speak as H. P. B., ran away and began traveling through the world. Dressed up as a cabin boy and hidden away in the hold of a steamer, she went from Odessa to Constantinople, where she met with Countess K——, a former acquaintance of hers, with whom she traveled in Egypt, Greece and other parts.

In Egypt H. P. B. met an old Copt, said to be a magician, who gave her instructions in occult matters. Her relatives at Tiflis, in Caucasia, did not know where she was staying, but she corresponded with her father, who paid her traveling expenses.

In 1851 she went to Canada and lived for some time with an Indian tribe. Thence she went to New Orleans and witnessed the feats of sorcery performed by the negroes and called "voodoo." Then she wended her way through Texas, Mexico and the West Indies. In 1853 she arrived in Bombay, India. Her attempt to reach Thibet in the company of an Englishman and a Hindu chela, by way of Nepaul, did not succeed. So she went to South India, and thence to England and again to America, where she lived at New York, Chicago and San Francisco. In 1855 she sailed again, by way of Japan and China, to the East Indies, landing at Calcutta.

In 1856 she met three Germans traveling in pursuit of mystic studies at Lahore, and traveled with them and a Tartar Shaman to Cashmere and Leli, in Ladakh, where she witnessed most astonishing occult feats, described in "Isis Unveiled," Vol. II., pp. 599-626. The Shaman led her into certain regions visited by few Europeans. She left India in 1857, a short time before the rebellion.

In 1858 she traveled through France and Germany to Russia. In 1866 she went again to India and succeeded in reaching Thibet. Thence she went again to New York, in 1871. During her stay in Thibet she is reported to have lived with the Adepts and to have been personally instructed by them.*

In traveling in America, in Mexico, Egypt, India and many other parts of Asia, such as are still little known, H. P. B. had in view the main object of obtaining information on occult subjects. In 1875 the Theosophical Society was founded at New York. A few years later the headquarters were transferred to India, first to Bombay, then to Adyar, near Urur, a village at

*These events the author has gleaned partly from H. P. B.'s own narratives and partly from reports made by Mrs. Jellibovsky, a sister of H. P. B.'s.

Madras, where Colonel H. S. Olcott was the manager. There H. P. B. lived and wrote until 1885, when she left for Italy accompanied by the author of this sketch. We remained a month at Torre del Greco, near Naples. She then moved to Wuerzburg, Germany; afterwards to Ostend, Belgium, and finally to London, where she died May 8th, 1891.

The adulation offered to the personality of H. P. B. by her devotees is just as foolish as the vilifications uttered against her by certain self-conceited models of virtue, unable to discriminate between the tool and the Master workman. She was in the habit of speaking her opinion straightforwardly, and sometimes her remarks, hitting some sore spots, used to offend most seriously those to whom they were best applicable. Her most implacable enemies, however, were always found among certain would-be disciples, inflated with the vainglory of their own greatness, who had been disappointed in their expectations of being made into Adepts, and who turned the brunt of their wounded ambition against her.

If the end of H. P. B.'s aspirations had been nothing but the satisfaction of amazing the world by occult phenomena, and if it had been the mission of the Theosophical Society to investigate the genuineness of such phenomena, or if there had been an intention to make money by exhibiting to the public bogus phenomena; if such had been the intention of H. P. B., then a searching investigation into the nature of the phenomena produced by her might be of importance. But such was not the case. The phenomena were for H. P. B. no more than a means to attain her end, namely, that of enticing mankind to forsake the dark caves of materialism and superstition, and of inducing men to investigate their own systems of religion and to seek first after that wisdom which is not to be found either in books or in any phenomena whatever, whether genuine or fraudulent, and which is not to be found anywhere else than within the man's own Higher Self.

Such was the aim and object which H. P. B. had in view. Her intention was to lead man to think for himself, independent of any belief in authority; to descend into the temple of God within his own inward self, where is the abiding place of the Spirit of Truth. The doctrine which she held forth was none else than that which every sage in the world, Socrates included, has ever taught, and which is this: "Man know thyself!" *Within our own self salvation is to be found.*

Whosoever truly finds himself, does find God and immortality. And whosoever teaches men to tread the right way leading to this higher self-knowledge, or who induces them to seek it out for themselves, is a savior of mankind. Looked at in this light, H. P. B. appears to me as a savior, a benefactor of the human race, in presence of whose great spirit all the defects and weaknesses of her personality vanish into insignificance.

The Theosophical Society may cease to exist, there being few people sufficiently matured to realize the ideals held up as the goal of Theosophy; and the name of "Blavatsky" may sink into oblivion; but the mists which H. P. B. scattered in order to clear the way for the light of Truth will never again bar the way of progress toward that light.

Many of the discoveries described in H. P. B.'s work, "The Secret Doctrine" have been corroborated by academical science since her death, and many prophecies of hers have been fulfilled. It was she who enlarged the scientific horizon of the world; it was she who raised religion to a higher mental platform, and thereby established a connection between real science and the spirit of true religion.

Let her Manas rest forever in peace!

WAVES OF THE DEEP.

BY JOHN B. OPDYCKE.

The restless waves upon the immortal sea
Are separate only by their form and name.
In primal being they are one and same
With ocean, their supreme eternity.
Distinction vanishes when suddenly
The waves subside and bounding billows tame,
Dependent on the deep from where they came.
The deep remains when they have ceased to be.
One Infinite Existence covers all;
And you and I, the stars, the moon, the sun,
Are only names and forms of that Great One.
We differ in degree, but not in kind.
'Tis change deludes our varied rise and fall
Upon the universal flood of Mind.

A GREAT LITTLE WORD.

BY ALICE LE PLONGEON.

AMONG the millions of persons who utter the English words, *I can*, it is unlikely that anyone knows the power that this word of three letters expressed among the subjects of a great American empire thousands of years ago, upon that territory now comprised between the Isthmus of Tehuantepec and that of Darien.

In the interesting peninsula of Yucatan and in Guatemala the very ancient language called Maya is yet spoken by more than a million people, notwithstanding the efforts of the Spanish invaders to cause its decadence—here was one of those rare cases where the vanquished inhabitants imposed their own language upon the conquering invaders.

It is in this Maya language that the little word *can* means, in the fullest sense, as in good English, *to be able*; as any person may decide for himself by procuring a Maya dictionary and studying the various meanings there given to that syllable. But as Maya dictionaries are not over-numerous, our readers may prefer to learn immediately something on the subject.

Much as the Maya tongue has lost in the four centuries that have elapsed since the advent there of the Spaniards, CAN is still the root of many words, and it is constantly heard among the Indians in the forests, being the generic name for serpent. When the natives have occasion to mention the Bishop of Yucatan, if they speak in their own language, they call him "Ahau-can." The literal meaning of this is King-snake, and the explanation is not far to seek, since the discoveries of Dr. Le Plongeon have revealed the fact that the ancient Maya kings were called Can, a title which he believes to have been derived from the contour of their empire, as he explains in his book, "Queen Moo." In connection with this, it is most interesting to remember that this same title, spelled Khan, is even up to the present time given to the kings of Tartary, Burmah, Afghanistan and other Asiatic countries. What is more, to quote Dr. Le Plongeon, "Can, by permutation, becomes *nac*, which means crown, throne."

Can is the root of many words signifying elevation and aggrandizement; it also has the following meanings: Speech, conversation, recital, fable, tradition, gift, offering, to learn, strength, force, to guard, to care for; it also stands for the numerical 4, the *tetraktis*, that most solemn and binding oath of those initiated into the Mysteries.

These few lines are sufficient to show that our little word CAN is of very great antiquity, and has never meant less, but rather more, than it does at the present time in our modern language. Those who follow up the subject may learn why ancient lore referred to the serpent as a wise being, low as it is in the scale of evolution.

PROVERBS OF PUBLIUS SYRUS.

A ROMAN SLAVE.

The evil you do to others you may expect in return.

Allay the anger of your friend by kindness.

To dispute with a drunkard is to debate with an empty house.

To do two things at once is to do neither.

A hasty judgment is a first step to a recantation.

Suspicion cleaves to the dark side of things.

To love one's wife with too much passion is to be an adulterer.

Hard is it to correct the habit already formed.

A small loan makes a debtor; a great one, an enemy.

Even when we get what we wish, it is not ours.

If your parent is just, revere him; if not, bear with him.

When you fall short in what is due to yourself, you are lacking towards your friends.

Friendship either finds or makes equals.

Do not find your happiness in another's sorrow.

Confidence is the first bond of friendship.

There can be no alliance between Love and Fear.

The plainer the table, the more wholesome the food.

We should not credit the utterances of an angry spirit.

A wise man rules his passions; a fool obeys them.

When reason rules, money is a blessing.

HERMETIC STORIES FOR CHILDREN.

BY FRANZ HARTMANN, M. D.

AN UNFORTUNATE MARRIAGE.

A MAN whose name we are not permitted to tell, was married to an ugly old woman whose name was "Discontent" and who was the daughter of a mischievous old wretch, whose name was "Doubt." He hated and disliked his wife and mother-in-law very much, but nevertheless, being accustomed to their society, he did not wish to separate himself from them and so remained with them during the best part of his life. Whenever his wife touched him with her bony skeleton-hand, her touch made him shiver and caused him intense agonies, nevertheless he clung to her and hugged her all the time and would not give her up in spite of her ugliness and ill temper. At last things grew so bad that he could stand it no longer, and he then discovered that his wife's evil conduct was caused by his mother-in-law. He therefore made up his mind to kill her. He took a magic stone, hewn square on all of its six sides, and upon which was inscribed the word "Faith," and hit her with it on the head. As soon as he had killed his mother-in-law, his wife disappeared with her and in her place he beheld a very sweet and beautiful maiden, who loved him very much and with whom he lived happily to the end of his days.

A HORSE STORY.

A little boy had two horses, a very strong and heavy black one, and a very light, but feeble white one. He loved them both very much, and wanted to ride them both at one and the same time, but this he could not do, for whenever he sat on the black horse the white one would not go, and whenever he mounted the white horse, the black one did not move a bit.

At last he found a remedy. He put the white horse on top

of the black one and then he succeeded, for the black horse imparted a great deal of its strength to the white horse, and the white one, being so very light, lifted the black one clear up from the ground, so that the little boy, by means of the two horses, could ride far higher up than other people can do who have only one horse to ride.

Now, I am afraid that there will be many little boys and girls who will not believe that this story is true, but if they succeed in finding out its true meaning they will see that nothing can be truer than that. Its truth has been asserted by many credible witnesses, and those who will not believe in them can make the experiment themselves.

A STORY ABOUT A DRAGON.

A certain island was inhabited by a certain pestiferous dragon who not infrequently attacked and killed some of the people of that place. The king of the island then gave orders that the dragon should be propitiated and that every year a certain number of youths and beautiful maidens should be sacrificed to him. This was accordingly done, but the more they sacrificed to the dragon the more did he want to eat, and at last it could easily be seen that his appetite would not be appeased even if the whole population of the island were given to him for food. The king therefore ordered that the dragon should be killed, and the people captured him and put him to death.

Very soon after the death of the dragon a new kind of disease broke out in the island. The people became affected with great weakness and lost all strength, and the new disease killed more people than the dragon had ever done. The doctors of the island put their heads together and tried to find out a remedy against that disease, which they called the "Morbus Morborum," and which, in spite of that name, they could not cure. At last a wise man came and told them that the only remedy for it was the breath of the dragon which they had killed. Then the people saw that the dragon had been of some use after all and they imported a similar dragon from another country and inhaled his breath, but instead of letting him run at liberty to devastate the country they fastened him with a chain.

FAITH.

A little boy who had heard a great deal about the power of Faith, and that one grain of it as big as a mustard seed could move a mountain, but who did not believe in such things, imagined one morning while he was still in his little bed that he could not rise to his feet. Instead of getting up he remained in bed all day and the doctor who was called in did not know what to do with him. His mother told him that he had been able to walk the day before and that there was no reason why he should not be able to walk again, but to all this the little boy merely replied that he knew that he could not walk. At last his mother bethought herself of a remedy and on the next day, as he was about to repeat the same game, she gave him no breakfast, and when he became very hungry he arose and got breakfast himself.

When the little boy saw that he could now walk, he was very glad and exclaimed: "Verily I see now that all things can be accomplished by the power of faith. I will now have faith that I can fly, and will jump out of the window." So saying he jumped out of the window, fell down two stories, and broke his leg, and it caused the doctor a heap of trouble to cure him. But after all the little boy was now clever enough to see that the Faith which does not rest on Knowledge, but which is merely imaginary, is not faith at all, but only fancy.

THE TWO TRAVELLERS.

Two travellers were on the same road going on the same journey. And it happened that they both stumbled over the same rock and both fell down, but while one of the travellers rose again to his feet and went on his way as if nothing had happened, the other one remained upon the ground, and instead of getting up he kept quiet and bewailed his misfortune. Thus it happened that the first traveller arrived at his destination, while the other one, for all we know, may still be upon the spot where he fell.

THE FOUNTAIN OF KNOWLEDGE.

Some boys who were traveling through a desert country were told that in the midst of that wilderness there was a beau-

tiful spring with clear and sweet water. It was a very hot day, and they became very thirsty, but for a long time they could not find any water to drink. At last, however, they came to a pool, but it was full of filth, and the hogs wallowed therein, rendering it still more unclean. The boys doubted very much that this was the beautiful fountain of which they had been told, but they could see no other, and moreover there were a number of scientists, philosophers, and theologians sitting around the pool who informed them that this was the only water that could be found in that desert. Therefore some of the boys, who believed that statement, overcame their disgust and rather than die for want of water they drank from the pool and filled themselves with that filth; but others of the boys said that they would sooner die than swallow such nastiness and they went on. After having progressed just a little further, they found the beautiful spring, full of clear and sweet water, of which they had been told before they started on their journey. The boys who went first had already quenched their thirst, but the other boys, having filled themselves with the nastiness of the pool, had to wait until they got rid of the impurities which they had absorbed before they could drink and retain the water from the fountain of knowledge.

A STORY ABOUT A MAN WHO DID NOT POSSESS HIMSELF.

In a certain place not very far from here, there was once a great big man over forty years of age, who was very proud of his strength, and imagined that nobody could conquer him. He thought he could rule everybody, and did what he pleased, but in reality anybody could make him do what they wished because they made him think that he himself pleased to do it. For instance, if it pleased anyone to make him very angry, all that person had to do was to spit upon his polished boots, or to hit him upon his nose with the palm of the hand. Even a child could make him laugh, by doing something funny or telling him a joke, and more than once some good looking girl made him fall in love with her, according to her pleasure and against his own will, merely by smiling at him in a sweet manner. Thus, while this big and foolish fellow imagined that he was ruling over everybody, everybody ruled him; many persons much smaller

than he would make him dance or weep, laugh or become melancholy, as they pleased; just as though he was a wooden monkey that could be made to climb a stick or to jump, if you merely pull the string.

Almost anybody who reads this story will see that before a man can actually be master over other people, he must first become the master of himself.

THE BOY WHO FOUND GOD.

A little boy was told a great deal about God, and what a kind and benevolent person He was, and he therefore became very anxious to see Him and make His acquaintance, because he thought that if he could induce God to become his friend, he would get from him a great many nice presents.

He therefore went to church on Sunday with the rest of the folks and listened to the sermon and the singing. He watched the whole performance very closely, but he could not see God.

Now this little boy went to an Episcopalian church, but there were many other churches in the same city; there were Roman Catholics, Lutherans, Congregationalists, Presbyterians, Baptists, Methodists, and many others too numerous to mention, and they each and all of them invited the little boy to come to their church and told him that they would conduct him to God. He went to all of their churches, to one after another, and whenever he went, the door was immediately opened before him, and the pew-opener showed him to a good seat, where he could see the whole of the performance. He enjoyed the fun very much, but he could not see God.

Thereupon the little boy became very sad, and he wandered into a forest and was wishing to die; when he found a little chapel in the woods, which, however, seemed to be neglected by everybody, for it was entirely deserted and quiet; the door was shut and no one was seen to enter it. He knocked at the door and rang the bell for admittance, and then he called out in a loud voice, asking for somebody to open the door; but nobody opened it for him. He waited a long, long time, it may perhaps have been for forty years, but at last he resolved to try the door himself and see whether he could open it. He pushed a little and, lo and behold! He then saw that the door was not locked at all, and that he could easily enter. He therefore overcame his fear and went right in, and he found the chapel to be

illuminated with some kind of light, such as he had never seen before, and in the midst of that light he saw God.

Of course he felt perfectly at home in that chapel and he made up his mind to remain there. He now saw how foolish he had been to wait so long for somebody to open the door for him when the door was not locked at all.

A CURIOUS WOMAN.

There was a woman in Arkansas who spent all her life in looking out of the window to see what was going on in the street, and so it happened that one day thieves entered her house and carried away everything. But she did not notice it, for her attention was all outside of the house and she could not know what was taking place inside. But when the time came for her to move to another place she saw that everything was gone and that she had nothing to take with her. She then wept and was very sorry, but that did not help the matter at all.

THE HORSEMAN.

A man rode on a horse that became frightened about something, and then the man became frightened, because the horse was frightened. The consequence was that the frightened man could not manage himself and he therefore could not manage the horse.

Thereupon the horse began to do just what it pleased. It kicked and reared and ran away, and the end of it was that the temper of the man and the horse having become incompatible with each other, they had to part company and the man fell down, while the horse ran and roamed at liberty, until it was caught again.

THE MARKSMAN.

A little boy was very fond of shooting at the target, but he could never hit the centre, because whenever he was about to fire off his wooden gun, something besides the target attracted his attention. Sometimes it was the sun that blinded him; sometimes he looked at a toy, and more than once he was attracted by some pretty girl that happened to pass across the street. Such things used to make him look in other directions than that of the target, and he missed his aim. Only after he had grown

very old he found out that nobody can serve two masters at one and the same time.

THE SAINT AND HIS MONKEY.

There was once a very holy man, who had a pet monkey which he loved above all other things in the world. The monkey was permitted to eat at the same table with the saint and slept with him in the same bed, and whenever the saint went through his religious exercises the monkey imitated all his gestures and genuflections and made even more grimaces than the saint.

The saint had a bottle of the genuine Elixir of Life, a dram of which he was in the habit of taking every morning, and another before going to bed, for the purpose of rendering himself immortal. He kept it in a cupboard, and one day the monkey got hold of the bottle and drank it all up. Now although that Elixir had been very beneficial to the saint, it did not agree with the stomach of the monkey, for it made him so sick that he died. Then the saint, whose Elixir was now gone, could preserve himself from death in no other way than by eating the body of the monkey, which he did, and after that he gained great strength.

VANITY.

A man was married to a woman whose name was "Vanity," and I tell you, she was a very expensive woman to keep. She made him spend a great deal of the money he earned for many useless things to satisfy her whims. She was not at all pretty and had no good qualities, but she tried to put on a great many airs, and nearly ruined him by her extravagance. She made him bribe the people to say she was very beautiful, and that he was in possession of many things which he did not possess. For instance, he had only a little money, but his wife persuaded him to squander what little he had so that the neighbors should believe that he was very rich. He could not earn all the money that his wife needed to satisfy her greed, and he would have surely come to a bad end if his eyes had not been opened in time. His wife then died, which was very fortunate for him.

THE LITTLE REFORMER.

A boy had a very fat pet sow, a big dog, a tom cat, and a little white mouse. The sow loved to wallow in the dirt, the

dog used to eat many nasty things, the cat was very fond of catching mice, and the mouse was in the habit of stealing cheese. Now the boy knew that cleanliness is next to godliness, that intemperance is not good, that killing is prohibited by the law, and that the thief will come to an evil end. He therefore called together the sow and the dog, the cat and the mouse, and he preached a great sermon to them; showing how wicked it is to be unclean or intemperate, to murder or steal; and he admonished these animals to give up these bad habits. They all were very much touched by his eloquence and admitted the force of his arguments. They began to repent; the sow asked to be washed; the dog left the carcass which he had been eating; the tom cat shed tears and sat in the corner, and the little mouse was so much ashamed, that she hid herself in a hole. The little boy was very proud of having accomplished such a good work and went to get his dinner, but he had hardly turned his back when the mouse went again for the cheese, the cat caught and killed the mouse, the dog returned to the carcass, and the sow again wallowed in the dirt. Then the boy found out that animals act according to their natures, and that preaching cannot change the nature of animals.

THE FOOLISH SAGE.

A very learned man, who knew about all the wisdom of the world, had the curious habit of going into a graveyard every day and preaching to the corpses that were buried there. He told them lots of nice things and said that he was a conscious and living being, and that they should just make up their minds to wake up and see the beautiful world, full of light, in which he was living. He admonished them to look at the stars, the mountains, and the trees, and to behold all the beauties of nature, which they could not see while lying in their graves. He framed his words in the most eloquent language; sometimes he spoke in Latin or Greek and at other times in plain English, but the corpses heard nothing, because they were corpses and could not hear, neither could they heed his admonition to look and see, because they had no eyes to see.

After a while the foolish behavior of the sage attracted the attention of the people, and they took him and put him into a lunatic asylum, which was perfectly just and proper, for it is certainly very stupid to talk about such things to those who have no capacity to understand.

CHARACTER.

BY SAMUEL S. NEU.

CHARACTER is one of those traits which can best be described by defining what it is not. It is not reputation, the moral condition of a person as noted from without, nor yet is it personality, a combination of those things which make a person what he is. When we see a man with strong desires, and power to make all those with whom he comes in contact comply with his wishes, we are apt to say he is a strong character. But not necessarily so. True, he has a strong personality, strong desires, great ability, great shrewdness, but character is not any or all of these. We see another with equally strong desires and power, who works alone, forcing none to share his opinions nor do his will, self-restrained under all conditions, and we are apt to think that here at least is a man of strong character; yet, though this approaches nearer to it, self-restraint alone is not character. But when we find one who under any circumstances acts with forethought *as he sees is right*, regardless whether or not it be in accordance with his personal wishes or desires, regardless whether it be to his own interest and advantage or to his loss, without hope of fee or reward, and without fear of consequences, without looking to or considering results, then we have an exhibition of character. It might be summed up as unselfishness, or rather selflessness.

We are all possessed of this subtle quality. In some of us it is weak and easily overcast by our desires, our emotions, our passions. In others it is strong and ruling; and the degree to which it is able to dissipate and shine through our desires and lower nature, our personality, is the measure of the "strength of character," so-called, we each possess.

Now what, in reality, is this character? Why is it that some have so little while others possess so much? It is one of the fundamental principles of our government that all men are born free and *equal*. Yet they are not born equal as to character. If they were, the problem of government would be very simple.

It is thought by some that character is a matter of heredity. We see the offspring of a man of strong character exhibiting some of the strength transmitted. But we as often find the reverse, and even in one family we find children of the same generation exhibiting opposite traits of character. Heredity will not always hold good.

Still less will environment account for character. We find, at times, that the most adverse circumstances produce the strongest characters, while those conditions which we should suppose would produce, and which do sometimes produce strong characters, as often bring forth weaklings. Moreover, we often see character springing forth spontaneously where little suspected, at critical moments.

If character, therefore, is neither transmitted by heredity nor determined by environment, whence does it come? There is but one answer: it must pre-exist in the individual. This necessitates the assumption of the existence of the soul before birth, and is one of the strongest arguments for the immortality of the soul, its pre-existence as well as its continuance in the hereafter.

But if we are inclined to consider the universe working according to Law and Justice, another question naturally arises: why this striking difference in souls? There can be no justice in the variety of soul conditions, unless we suppose them to be the result of experience and effort under similar circumstances. Character being the control of certain personal attributes and adaptation to certain conditions, could only have been developed amid similar attributes and conditions.

This brings us to the Theosophical view of the subject; which is, that every individual is an immortal, evolving being, going through a vast variety of experiences in successive incarnations or personalities; these experiences being had for the purpose of affording opportunity for development. The development is to a great degree a matter of choice at each succeeding moment. The experiences are, without exception, arranged by the overshadowing individuality, which does not wholly incarnate, to compel man sooner or later to combat and overcome the forces of the lower nature, this being the ultimate object of Life.

At death the mass of the experiences *per se* are lost, but the fruits of the soul's labors, its struggles for the higher light, its battles and its victories over the lower nature are preserved

in the soul itself, to be kept eternally and used as occasion demands for further conquests. No struggle, however faint, is ever lost; no lesson, once learned, need ever be repeated, but the lesson must have been learned; that is very different from simply having had an experience. But where the soul does not exert itself to overcome a certain fault, the experience must be repeated again and again until the battle is finally fought and won. These results of the soul's labors, its victories, are preserved in the soul itself. They form the material of an inner body. They appear, when allowed to shine through the dross and slime of the lower nature, as character.

There is but one indication to determine the degree of spiritual development to which an individual has attained. Learning is not an indication; though one may study and fill his mental vehicle with all manner of odds and ends of information. Nor is intellectuality the key; the mind may be trained to perform most wonderful feats of reasoning and logic, yet we often see the greatest minds sink in the deepest depths of immorality, sensuality, or selfishness. Mental development is necessary; but unless the soul will struggle and overcome the lower nature, unless character is developed, no spiritual progress is made. Character, selflessness, is the key and measure to man's position in the universe.

Human reason grows rich by self-conquest.

Avarice is the source of its own sorrows.

A good reputation is a second patrimony.

We make the nearest approach to the gods in our good deeds.

No one but a knave or a fool thinks a good deed thrown away.

The more benefits bestowed, the more received.

Never forget a favor received; be quick to forget a favor bestowed.

To give to the deserving is to lay all men under obligation.

A gift in season is a double favor to the needy.

He who boasts of a favor bestowed would like it back again.

Aid rendered the wrong-doer makes you the greater sinner.

Conquest over one's self in the hour of victory is a double triumph.

When gold argues the cause eloquence is impotent.

Woman loves or hates; she knows no middle course.

Concert of action renders slight aid efficient.

—Publius Syrus.

THE POPOL VUH;
OR,
THE BOOK OF THE HOLY ASSEMBLY.

TRANSLATED BY

KENNETH SYLVAN GUTHRIE, A.M., PH.D., M.D.

PART IV.

CHAPTER X.

THE GREAT CHARTER.

1. Here are now the names of the sixth royal generation of the two great Kings, E-gag-quicab, name of the first king, and of Cavizimah, name of the second.

2. And here are the great things which Quicab and Cavizimah* did, and here is how Quiche-land became famous because of their really marvelous condition.

3. Here then is the conquest and destruction of the ravines and of the towns of the small and great nations,† all neigh-

*E-gag-quicab means "The Fires of the Two Hands," or "of Honey." Cavizimah, "calabash tree adorned (or armed) for war." Ximenez, in this translation, well distinguishes these two princes, but in his short history of the Quiche kings makes them but one. (Hist. de la Province de San Vicente de Chiapas y Guatemala, Lib. 1, cap. 27.)

†All documents agree in exalting the great conquests of Quicab and the other princes of the House of Cavek. The Capital of the Cakchiquels, here designated by the words tinamitoher, meaning "ancient city," was Iximche; but it does not seem, to B. de B., that Quicab took it at that time. Iximche was called in Nahuatl Tecpan Quauhtemalan, and was softened into Guatemala, which name was given to the Spanish city and to the whole kingdom and later to the Republic. Chuvila is now Chichicastenango. Rabinal, in some ancient MSS. Ropenal, may come from "rop," to fly, as a bird; whence "Ropenal," the act of flying. At that time the principal city of the Tribe was Zamaneb, in the mountains of Xoyabah. There was also Pamaca, better known as Tzacualpa. The name Caokeb or Cauke remains in that of two small villages, Santa-Maria and Santiago Cauke, in the Cakchiquel Mountains, east of Guatemala, at the time of the Pokoman domination. Zakabaha, better Zakababa, "white house of the sacrifices," nowadays San-Andres, about eight miles north-northeast of Santa-Cruz del Quiche; it was probably a town under the dominion of the Agaab. It might have been identical with Cahba-ha, mentioned further on, place famous because of the sacrifices offered there. At any rate, they must have been close to each other, Cahba-ha being one of the towns of the Agaab, near the limits of the Zacapulas and of S Pedro Jocopilas, or Tamub. Zakuleu, "white earth," whose ruins exist about one mile east of Huehuetenango; it was a town and fortress of the Mames, and its name in this language was Chinabahul. Chuvl-Migina or Megena, "Above the boiling water," a town and fortress which, formerly of the Mames, became Quiche; situated on a high mountain, where its ruins are yet visible, which the Indians designate under the name Coxtum, the "castle," south of Totonicapan, dominating the thermal springs of same name. Xelahu, or Xelahun-quleh, "under the ten stages," great and ancient towns of the Mames, later Quiche, then called Quilaha, situated at the foot of the volcano Excanul, or of Santa-Maria, nowadays moved over, with its inhabitants, to Quetzaltenango. Its chief was called Chunzak-Yoc, overcame and probably put to death by Quicab (Titulo de los Senores de Quetzaltenango). Chuva-Tzak, "before the fortress," Quiche name of the locality, nowadays called Momostenango. Tzolahche, the elder tree, in Mexican Xomacac, found nowadays in the great pueblo of Chiquimula.

boring; the city formerly known as the home of the Cakchiquels, nowadays called Chuvila, as also in the mountains of the Rabinalians the city called Pamaca, in the mountains of Caokeb, that of Zakabaha; as well as the city of the Zakuleu, that of Chuvi-migina, of Xelahu, of Chuva Tzak, as well as that of Tzoloche.

4. These (towns) hated Quicab; he made war on them, and truly conquered and ruined the ravines and towns of the Rabinals, the Cakchiquels, and of the Zakuleus; he conquered these people and led them into captivity, and Quicab extended his arms afar. One or two nations not having brought the tribute of all their possessions, he entered into their towns by force, so that they might bring their tributes to the face of Quicab and Cavizimah.

5. They entered into servitude; they were tormented, and (their citizens) were attached to trees and pierced with arrows; there was for them neither glory nor honor. Such was the ruin of these cities, so soon razed to the face of the earth; as lightning which strikes and breaks the stone, thus by terror he crushed the nations.*

6. They could neither kill nor conquer him, truly he was a hero, and all the nations brought him tribute. Then all the princes having taken counsel together went to fortify the outlines of the ravines and towns, having carried away since then the towns of all the nations.†

7. Whereafter the watchers whose duty was to observe the enemy (far from the capital) were called back, and new tribes were created which were to occupy the conquered lands as their home. "In case the people should return to occupy the city," said all the princes, reuniting in council.‡

8. Then they went out to the places assigned them: "They shall be, as it were, our clans (!) and our tribes, our walls and our castles; let that be our strength and our bravery,"

*That was the time when the greater part of the princes of the Mames of the Otzoya country, comprising a great part of the present day departments of Totonicapan and Quezaltenango, were put to death and replaced by lords of the Cavek family. In front of Colche, as sign of a city ruined by him, exists nowadays a mountain of rock, and it is almost cut as if he had divided it with his axe; it stands on the hillside called Petatayub, where it is still visible to-day, so that everybody passing by sees it as the token of the valor of Quicab.

†This explains how the Quiche language was in these places substituted for the language of the Mames, to which, however, it is of close kin.

‡This creation was made from among the inferior members of the three reigning families, of Cavek, of Nihab and of Ahau-quiche, to whom Quicab distributed the conquered towns, as William the Conqueror allotted the Saxon manors to the Normans in England.

said all the lords, when they started on their way to the station designated for his tribe, and there to fight his enemies.*

9. And when they were thus warned (of what they had to do), they started on their way, to take possession of the countries of the conquered nations which had been assigned to them, and on this account went to those countries. "Be not afraid if there are yet enemies, and if they come to kill you. Quickly come and tell it to me, I will go and put them to death," said Quicab also to them, when saying farewell to all the chiefs, with the Galel and Ahtzic-vinak.†

10. Then started with arms and baggage the chiefs of lancers and slingers, as they were called; then were spread everywhere the forefathers of the Quiche nation; there were some of them in each of the (conquered) countries; only to guard the mountains, to guard the lances and the slings, and to watch in war, at the time they left. Theirs were not different cradles, nor separate god (from their mother country, having till then thought only) of fortifying their towns.

11. Then came out (from the capital) all the (princes named as) lords of Uvila,‡ of Chubtimal, of Zakiya, of Xahbaquieh, of Ternah, of Vahxalahuh, with the lords of Cabrakan, of Chabichak in Hunahpu, with the lords of Pamaka, of Xoyabah, of Zakcabaha, of Ziyaha, of Migina, of Xelahun, and the countries of the coast, they went out to watch in war, and to guard the land whither they went by order of Quicab and of Cavizimah, the Ahpop and Ahpop-camha, of the Galel and of the Ahtzic-vinak, who were the four sovereigns.

12. They were despatched to watch over the enemies of Quicab and of Cavizimah, names of the two kings (who were) at the head (of the house) of Cavek, of Quema, name of the king (who was) at the head (of the house) of Nihaib, and of Achak-iboy, name of the king (who was) at the head (of the

*The title of the "Lords of Totonicapan" enumerates the various offices and titles then created, and mentions the princes endowed with them, and who went to take possession of their lordships.

†Former chief of the Nihaib tribe, the latter of the Ahau-quiche.

‡Uvilla, for Chuir-La, near Santo-Tomas Chichicastenango, Cabrakan, usually Cabrikan, in the mountains northwest of Quetzaltenango, Chabichak-chi-hunahpu, or "Arrow of Fire of Hunahpu," or "of a Sabarcan-hunter." In another manuscript the place is called Chao-cak-chi-hunahpu, "Fire which speaks in the Hunahpu," this being the name of the famous volcano del Fuego, near Guatemala. Xoyabah or Xolabah, "In the midst of the Stones"; it was a fortress which defended the passes of the Rabinal Mountains, east of Quiche-land. Ziyaha, "House of the Dog-Water," recognized in the two or three Pueblos named Cija, the largest of which nowadays being Santa-Catarina Izlahuacan.

house) of Ahau-quiche.* And those were the names of the kings by whom they were sent and despatched, when their vassals went (to establish themselves) in these countries and on each of those mountains.

13. They started on the way right at the start; captives and prisoners of war entered (by their care) before the face of Quicab and of Cavizimah, of the Galel and of the Ahtzic-vinak. Everywhere the chiefs of lancers and slingers made war, carrying off continually new captives. In turn they became heroes, they who were no more than guardians of posts (on the frontiers); they sat down with pride, and, like their thoughts, their utterance exalted itself because of the kings, when they dragged before them their prisoners and their captives.†

14. Whereafter the council met by order of the kings, of the Ahpop, of the Ahpop-camha, of the Galel and of the Ahtzic-vinak; and the decision was reached, whatever should happen, they should retain their precedence, their dignities, being there to represent their family. "I am the Ahpop, I am the Ahpop-camha!" (cried they). "Ahpap to bear my office, as thine, O Ahau-galel. As to the Galels, their nobility shall obtain," answered all the lords in formulating their decision.‡

15. Thus also did they of Tamub and Ilocab, like (was since then) the condition of the three races of the Quiche, when the chiefs of the people put the screws (on royalty), and had themselves ennobled. Such was the issue of this assembly; but it was not in Quiche itself that (power) was seized. The name of the place still exists where the vassal chiefs seized (power)

*In the royal lists, which close this book, the name Quema appears as the next to the last king of the house of Nihaib, before the Spanish invasion. That of Achak-iboy does not appear at all in the list of the kings of Ahau-quiche; probably he had another name; this one means Armadillo-excrement.

†The revolution here told of so briefly had as causes the very wars to which the Quiche kings devoted themselves. To assure themselves of their conquests they were obliged to send there the greater part of the chiefs of their house, who formed their chief nobility, and, sending away their chief nobility, they were forced to raise the condition of the middle classes. The chiefs of the people raised their heads, as occurred formerly in Europe with the communes or cities. The Cakchiquel manuscript mentions very interesting details about this.

‡In this council, apparently, the chiefs of the people obtain representation; they demanded liberty for all, abolition of forced labor, and so forth. On the representations of the nobility, the six leaders were hung, but their death was the signal for a revolt. The people rose in a mass, many of the nobles were slaughtered, and the king, Quicab, prisoner in the town of Panpetak, was forced to subscribe to all the demands of the rebels. Then probably was mentioned the council here referred to. This verse is very difficult to translate; Ximenez passes it over. Evidently the writer sought to confuse a matter which his pride of race hardly permitted him to detail at length.

when they had each of them been sent into their several localities and subsequently had all gathered in one place.*

16. Xebalax and Xecamac are the names of the place where they seized power, at the time they entered on their dignities, and that occurred in Chulimal.†

17. Such was the nomenclature, the installation, and the recognition of the twenty Galel and of the twenty Ahpop, who were installed by the Ahpop and Ahpop-camha, by the Galel and the Ahtzic-vinak. All the Galel-ahpop entered on their dignities, (as also) eleven Nim-chocoh, Galel-ahpop, Galel-zahik, Galel-achih, Rahpop-achih, Rahtzalam-achih, Utzam-achih, titles of the warriors that these obtained, when they were named and given titles on their thrones and on their seats, they, the spies, or auditors, its chiefs of lancers and slingers, the walls, the gates, the ramparts, and the towers which defend the Quiche.

18. In this manner also did they of Tamub and Ilocab, the chiefs of the people who are in each one of their localities, having usurped power, and assumed titles of nobility.‡ Such exist nowadays in each one of these places. Such was their source, when they arose from the Ahpop and Ahpop-camha, as also from the Galel and Ahtzic-vinak, from which they had originated.

CHAPTER XI.

THE TEMPLE.

1. Here now will we relate the names of the house of God; verily, his house was called by the name of the god, the great-building of Tohil, name of the building of the house of Tohil, property of the Cavek. And Avilix was the name of the edifice of the house of Avilix, property of the Nihai, and finally

*No doubt the dignities had been conferred by the four supreme chiefs—a concession seized by violence, but which had the result of increasing the royal power at the expense of the feudal aristocracy, as the Cakchiquel manuscript well says.

†Evidently the chiefs of the families of Tamub and Ilocab, humiliated since two centuries and reduced to a sort of helotism, profited by this occasion to reassume their ancient rank in the nobility. So little were these people stationary that their meeting place became historical.

‡The name of this locality, formerly famous in Quiche annals, is to-day lost; nevertheless, some Indians pointed out to B. de B. some ruins by the name of Chulimal between Lemoa, Chicastenango and the foot of the Totonicapan Mountains.

Hacavitz was the name of the edifice of the house of the god of Ahau-quiche.*

2. Tzutuha (or flowery fountain),† seen at Cahbaha, is the name of another very great building, where was a stone which was worshipped by the Quiche kings and nation. The people introduced their offering first before Tohil, and then went to worship in their turn the Ahpop and Ahpop-camha.

3. Then they brought their precious feathers and their tributes before the king; and this king also they sustained and fed, the Ahpop and the Ahpop-camha. It was they who had founded the city, they the great kings and all the miracle-workers, the marvelous King Gucumatz, with Cotuha, and also the marvelous King Quicab with Cavizimah.

4. They knew if war should be made, and everything was to their eyes, clear; they saw if there should be death or famine, if a contention of any kind was to take place. They knew even where was that which manifested everything to them, where was the book, called by them the Popol Vuh.‡

5. But it was not only on this wise that the kings (showed) the greatness of their condition; great also were the fasts with which they paid (for the possession of) their palaces and their kingdoms; they fasted long, while sacrificing before their god. Now their fast was on this wise.

6. Nine men fasted, and nine others offered and burnt incense: thirteen (were occupied) with the fast, and thirteen

*Thus the three reigning houses had in the same enclosure each its temple, according to the ruins found around the Great Edifice of Tohil, well known by the travelers, whom its colossal mass strikes on its first aspect approaching the ruins of Utiatlan, near Santa Cruz del Quiche. It is also seen that each of the three families had a palace in this place.

†Tzutuha, "flowery water," which is also the name of a great building, namely, a temple, seen at Cahbaha. This locality, spoken of in no other historical document, is found mentioned only in a common title of the lands of Zacapulas, in the archives of the palace in Guatemala, and must have been located in the territory of the Agaab, not far from the banks of the Lacandon river. It might, indeed, be the ancient native town to which Zakhaha was substituted, nowadays San-Andros. Cah-ba-ha, from the verb kah, to descend, slay, whence gahb, to sacrifice, immolate, means house of slaughter or sacrifice. Juarros, according to Fuentes, speaks also of a stone which the Quiches consulted on important occasions. According to the latter, it was a sort of obsidian, or, rather, metallic stone, with a dark background, shining like a mirror, in which the gods expressed their oracles by perfectly visible images. In the "Titles of the Lords of Totonicapan" it is said that the Quiches, at the time of their alliance with Qotuha, found in Tzutuha, place of his residence, the stone in question, similar to the one they had gotten from Nacxit. It was this circumstance of the adoration of the stone, of the "flowery fountain," Tzutuha, and of the name of Cahbaha, which struck B. de B. the first time he was in a condition to read the original in the Quiche language, because of their coincidence, probably entirely accidental, with the black stone worshipped in Mecca, from the well of Zemzem, and of the Caaba.

‡This national book contained the Mysteries (Pt. I. and II.), also science of astronomy, judicial astrology, the art of magic, the rules of ritual, etc.

others offered and burnt incense before Tohil, and before their god they ate only fruits of the sapota tree (tree of Cayenne), those of the ahache and ginom trees.

7. For they had no bread* to eat, whether they were seventeen men sacrificing, or that ten (were occupied) in fasting. Verily they ate not in the great holy work they did and which was the mark of the character of the kings.

8. Neither had they any women to sleep with; but they (remained) alone to preserve themselves in continence, fasting in the house of the god where they were daily, doing nothing but worshipping, sacrificing, and burning incense.

9. Thus were they there from night to morning, solely to groan from the bottom of their hearts, to groan from the bottom of their entrails, imploring light and life for their subjects or dependents, as also for power for them (selves!), raising their eyes towards the sky. Now this is the prayer (which they addressed) to the face of their god, praying to him, and this was the groaning of their hearts:

10. "Hail, beauty of the day, O Hurakan, heart of the sky and of the earth! Thou who bestowest glory and felicity; thou who bestowest daughters and sons! Turn thyself (towards us) and bestow prosperity (with) thy good gifts: give life and being to my subjects; let them grow and live, they, the supports and nourishers of thy (altars); who invoke thee on the way, on the roads, on the banks of rivers, in ravines, under forests, under the convolvuli.†

11. "Give them daughters and sons. Let no disgrace or misfortune overtake them. Let their tempter|| approach them neither from behind nor from in front. Let them not slip, let them not wound themselves; let them be neither fornicators, nor condemned by the judge. Let them not fall in the depths of the roads, nor on the heights of the way. Let there be no stumbling stone or danger behind them or in their presence; prepare them a smooth road and plain paths. Let neither grief nor misfortune come to them from thy rays.

*Va is a generic word for any food, but especially of the tortilla, or pancake of maize-flour.

†Chi qui Chahik quib, "they kept themselves," restrained themselves.

‡Acarrok is a supplicating exclamation, sometimes expressing grief, sometimes a humble hope towards the sky. Atoob, from ato, good, beautiful, plural atoob, expressing beauty and excellence in supreme degree; here translated Hail! Beauty of the day.

||Tempter, gaxtokonel, the deceiver, from gaxtok, lie; and gaxtokoh, to lie. From thy rays; the text says: that not have their evil, their misfortune thy hair, thy head of hair.

12. "Let their existence be happy, they the supports and nourishers of thy (house), before thy mouth and before thy face, O heart of the sky, O heart of the earth, shrouded majesty. O Tohil, Avilix, Hacavitz, who fillest the sky and the earth to the very four extremities, to the very four cardinal points. As long as light shall last,* let them stand before thy mouth, before thy face, O god!"

13. Thus (spoke) the kings, while within fasted the nine men, the thirteen men, and the seventeen men; they fasted by day, their hearts groaned for their subjects and for all the women and children, when these brought their tribute to each of the kings.

14. That was the price of the civilization (they enjoyed), and the price of power, namely the power of the Ahpop, of the Ahpop-camha, of the Galel and of the Ahtzic-vinak. Two by two they entered and relieved each other, weighted with the weight of the nation and of all the Quiche folk.†

15. There was but one single origin to their tradition, and to their method of sustaining and nourishing (the altars) it was the same origin of their traditions: for likewise did they of Tamub and Ilocab, as they of the Cakchiquels, of Tziquinaha, of Tuhalka, of Uchabaha, and there was but one mouth and one ear in Quiche land and in the matter of all that concerned them.‡

16. But it was not only thus that they reigned. They did not waste the resources of those who sustained them and nourished them, except in the matter of meat and drink. They did not purchase them, they had obtained by skill and assumed by force their Empire, majesty, and power.

17. Not only thus were the towns with their ravines humiliated; but small and great nations brought considerable ransoms; there arrived precious stones, rich metals, the sweetest honey, sceptres|| of emeralds and pearls; green or blue feather work, tributes of all the peoples, arrived; they arrived in the presence of the marvelous kings Gucumatz, and Cotuha, in

*Literally, as long as light, as long as people (or dwelling-place); this is a common expression, meaning "forever."

†These prayers, sentiments of the kings praying for the people, with which they were charged, reveal a deeply religious nature. There is certainly much analogy between the customs of the Quiche royalty and that of Israel; their wishes are the same.

‡The ritual was the same everywhere, except for certain details; everywhere in these countries the Toltec religion is followed.

||Sceptres: Literally, legs with emeralds, with pearls.

the presence of Quicab, and Cavizimah, of the Ahpop, of the Ahpop-camha, of the Galel, and of the Ahtzic-vinak.

18. Certainly not little was what they did, and the peoples they subjected were not few. Numberless were the nations and towns which came to pay tribute to the Quiche, and on account of which they, the nations, were much grieved, in that (their wealth) was seized by these (princes). Their power, nevertheless did not arise suddenly; Gucumatz was the origin of the greatness of royalty; thus was he the cause of this aggrandizement and of that of the Quiche.

19. Here then shall we put in order the generations of the kings, with their names, and all the kings we are about to name again.

THE END.

ARE WE BLIND?

By TOWNSEND ALLEN.

Are we blind as moles that live in the ground,
With a world of light above?
Are we burrowing in the dark and cold,
Among the roots and earthly mold,
While anear is warmth and love?

Is there realm as much transcending this
As this transcends the mole's?
Is there light our eyes have never seen,
And joys of which we do not dream,
In the home of God's blest souls?

Aye, it must be so, for seems it sometimes
To my longing heart so near;
I can almost hear its harmonies,
I can almost sense its purities,
And its love like sunshine clear.

MOMENTS WITH FRIENDS.

In speaking of clairvoyance and occult matters, a friend asks:

"Is it really possible for one to see into the future?"

Yes, it is possible. Time is divided by the past, present and future. We look into the past, when we remember a thing by seeing in our mind's eye what has occurred. This seeing in the past everybody can do, but not everybody can see into the future, because few use the knowledge of the past intelligently to see into the future. If one took all the factors and bearings of a past event into consideration his knowledge would enable him to predict certain future events, for though the future is that division of time which has not yet come in fact, still, the actions of the past create, fashion, determine, limit the future, and, therefore, if one is able, like a mirror, to reflect knowledge of the past, he may predict future events.

"Is it not possible for one to see actual occurrences of the past and occurrences as they will be in the future as clearly and distinctly as he sees the present?"

It is possible, and many have done it. To do this one uses what is called clairvoyance, clear seeing, or second sight. To see clairvoyantly, a second set of faculties or the inner sense of seeing is used. The eye may be used, though it is not essential to clairvoyance, for that faculty which functions through the sense of sight may transfer its action from the eye to some other organ or part of the body. Objects may then be seen, for instance, from the tips of the fingers, or the solar plexus. Where the clairvoyant looks on what we call distant objects that have passed or on events which are to come, the part of the body from which this is done is usually in the skull just above the eyebrows. There, as on a panoramic screen the scene or object appears which is oftentimes seen as distinctly as though the clairvoyant were at that very place. All that is then necessary so as to communicate what is seen, is the faculty of speech.

"How is it possible for one to see clairvoyantly when such seeing is opposed to all our experience?"

Such seeing is not within the experience of all. It is within the experience of some. Many of those who have not had the experience doubt the testimony of those who have had it. It is not opposed to natural laws, for it is quite natural, and is possible to those whose *linga sharira*, astral body, is not too firmly knit into its physical cells. Let us consider the objects which we see, and what we see those objects through. Vision itself is a mystery, but the things with which vision is concerned we do not consider a mystery. Thus, we have physical eyes through which we look into the air and there see physical objects. We think this quite natural, and so it is. Let us consider the different kingdoms into which sight is possible. Suppose that we were in the earth as worms or insects; we should there have the

sense of sight, but our faculties would be very limited. The organs which we know as eyes could not be used to see great distances, and the physical sight would be limited to very short spaces. Advance one stage and suppose that we were fishes. The distance through which we could then see in the water would be very much greater and the eyes would be attuned to registering the light vibrations coming through the water. As fishes, however, we should deny the possibility of seeing in any other way than through the water or, in fact, that there was such an element as air. If perchance we poked our noses out and got our eyes above the water into the air then we should not be able to breathe, and the eyes would not be serviceable because out of their element. As animal or human beings we are one stage in advance of the fishes. We see through our atmosphere and are capable of perceiving objects through the eyes at much greater distances than through the water. But we know that our atmosphere, being thick and murky, limits our vision. Everybody knows that in the atmospheres of Chicago, Cleveland and Pittsburg objects can be seen at a distance of a few miles only. In cities where the air is clearer, one may see thirty or forty miles, but from the mountains of Arizona and Colorado distances of several hundred miles may be covered, and all this with the physical eyes. Just as one may see clearer by rising into clearer atmospheres, so one may see clairvoyantly by rising into another element higher than the air. The element which is used by the clairvoyant to see in is the ether. To the clairvoyant who sees in the ether our idea of distance loses its value even as the idea of distance of the worm or of the fish would lose its meaning to a dweller in high altitudes, whose keen eye could detect objects invisible to those who live in lower strata on the plains.

"What are the organs used in clairvoyance, and how is one's vision transferred from the objects near at hand to those at great distances, and from the known visible to the unknown invisible?"

Any organ in the body can be used for clairvoyant purposes, but those parts or organs of the body which are instinctively or intelligently used by the clairvoyant are the visual center on the cortex of the brain, the frontal sinuses, the optic thalami, and the pituitary body. Nearby physical objects are reflected by the atmospheric light waves on the eye, which converges these light waves or vibrations to the optic nerve. These vibrations are borne along the optic tract. Some of these are conveyed to the optic thalami, while others are thrown on the brain cortex. These are reflected in the frontal sinus, which is the picture gallery of the mind. The pituitary body is the organ through which the ego perceives these pictures. They are no longer physical when they are there seen, but rather the astral images of the physical. They are physical objects reflected into the astral world of the ego, to see which the lower vibrations of physical objects have been raised to a higher rate of vibration. One's vision may be transferred from the physical to the astral world in several ways. The most physical is by the focussing of the eye. The etheric or astral world permeates, penetrates, and passes beyond our physical world. The physical eye is so constructed that it registers only such vibrations from the physical world as are slow when compared with the etheric or astral world. The physical eye cannot receive or register etheric vibrations unless it is trained or unless one is a natural clairvoyant. In either case it is then possible for one to change the focus of the eye from the physical world to the etheric or astral world. When this is done, the organs or parts of the body before mentioned are connected with the etheric world and receive the vibrations from it. As one sees the object of his wish by turning his eyes to that object, so the clairvoyant sees a distant object by desiring or being directed to see it. This may seem wonderful to some, but the wonder ceases when the facts are known. By a perfectly natural process the one who sees clairvoyantly rises or is raised to a clearer world of greater distances, even as the deep sea diver may be raised from his limited vision in the water to vision in a foggy atmosphere, and then into high altitudes from which he beholds

objects at a still greater distance. One who has learned to see clairvoyantly by a long course of study and training need not follow this method. He need think only of a place and sees it if he wills. The nature of his thought connects him with the strata of the ether corresponding to the thought, even as one turns his eyes on the object which he would see. The understanding of the object seen depends on his intelligence. One may transfer his vision from the known visible to the unknown invisible and understand what he sees by the law of analogy. Starting with the known he rises into what was, but is no longer, the unknown, and so, following the law of analogy, he rises steadily and sees intelligently.

"Can an occultist look into the future whenever he so wills, and does he use a clairvoyant faculty to do it?"

A clairvoyant is not an occultist, and although an occultist may be clairvoyant, he is not necessarily so. An occultist is one who has a knowledge of the laws of nature, who lives in conformity with those laws, and who is guided from within by his highest intelligence. Occultists vary in degree of knowledge and power even as the laborer varies in understanding and ability from the engineer or astronomer. One may be an occultist without having developed clairvoyance, but the occultist who has developed this faculty uses it only when he is dealing with subjects belonging to the astral world. He does not use it for pleasure or to gratify his own or another's whims. It is not necessary for the occultist to use the clairvoyant faculty to see into the future, though he may do so, if he desires, by intently holding his thought on a particular period in the future and willing to see and know what is transpiring at that time.

"If an occultist can pierce the veil why do not occultists, individually or collectively benefit from their knowledge of coming events?"

An occultist who would look into the future and benefit personally from his knowledge would cease to be an occultist in the true sense. An occultist must work in conformity with natural law and not opposed to nature. Nature forbids the benefiting of one individual to the detriment of the whole. If an occultist, or any one who works with higher powers than those possessed by the ordinary man, uses those powers against the others or for his individual benefit he opposes the law which he should work with, not against, and so he either becomes a renegade to nature and a selfish being or else loses the powers which he may have developed; in either case he ceases to be a true occultist. An occultist is only entitled to what he needs as an individual and for his work, and the feeling of selfishness or the love of gain would blind him to the law. If he is so blinded, he is then unable to understand and comprehend the laws which govern and control life, which pass beyond death, and which relate and bind all things together into a harmonious whole for the good of all.

"What is the 'third eye,' and does the clairvoyant and the occultist use it?"

The "third eye" referred to in some books, particularly the "Secret Doctrine," is that little organ in the center of the head which physiologists call the pineal gland. The clairvoyant does not use this third eye or pineal gland to see distant objects or to look into the future, though some clairvoyants who have lived good and pure lives may for a brief second have had the third eye open. When this occurs their experiences are quite different from any before. The occultist does not ordinarily use the pineal gland. It is not necessary to use the pineal gland or third eye to see into the future, because the future is one of the three divisions of time, and organs other

than the pineal gland are used for looking into the past, seeing the present, or peering into the future. The pineal gland or third eye is above the divisions of mere time, though it comprehends them all. It has to do with eternity.

"Who uses the pineal gland, and what is the object of its use?"

Only a highly developed person, a high occultist or master, can use the "third eye" or pineal gland at will, though many of the saints, or men who have lived unselfish lives and whose aspirations have been exalted, have experienced the opening of "the eye" in moments of their highest exaltation. This could only be done in this natural way, as a flash in the rare moments of their lives and as a reward, the fruition of their thoughts and deeds. But such men could not open the eye themselves, because they have not been trained, or because they were not able to maintain a long continued course of the training of body and mind necessary to the attainment. An occultist, knowing the laws of the body, and the laws controlling the mind, and by living a morally pure life, at last calls into use long disused functions of the body and faculties of the mind, and finally is able to open his "third eye," the pineal gland, by his will. The object of the use of the pineal gland or "third eye" is to see the relationships as they exist between all beings, to see the real through the unreal, to perceive truth, and to realize and become one with the infinite.

"How does the third eye or pineal gland open, and what happens at such opening?"

Only an occultist of a high order could answer this question with certainty. Without pretending to any such actual knowledge, we may with benefit, however, speculate about as well as anticipate the manner in which this is accomplished, and also the result. One who lives the ordinary worldly life cannot open or use his "third eye." This physical organ is the bridge between body and mind. The power and intelligence which operates through it is the bridge between the finite and the infinite. He who lives in the finite thinks in the finite and acts in the finite cannot grow into and comprehend the infinite while he so lives and thinks and acts. The initial step to be taken toward opening the "third eye" is to control the thoughts, to cleanse the mind, and make the body pure. This strikes at the roots of life, and covers the whole range of human development. All duties must be performed faithfully, all obligations be lived up to strictly, and the life must be guided by one's inherent sense of justice. One must change the habits of thought on the baser things to the consideration of the higher objects of life, and thence of the highest. All the forces of the body must be turned upward in thought. All marital relations must have ceased. One so living will cause the long disused occult organs of the body to become active and awakened. The body will thrill with a new life, and this new life will rise from plane to plane in the body until all of the finer essences of the body carry the power to the head and finally, either of itself naturally, or by an effort of the will, the flower of eternity will bloom: the Eye of God, the "third eye," will open. The radiance of a thousand suns is not to be compared to the light of truth which then fills and surrounds the body and penetrates all space. Objects, as objects, disappear and are resolved into the principle which they represent; and all principles as representing the real are in turn resolved into the immensity of the whole. Time disappears. Eternity is the ever-present. The personality is lost in the individuality. The individuality is not lost, but it expands into and becomes one with the whole.

A FRIEND.

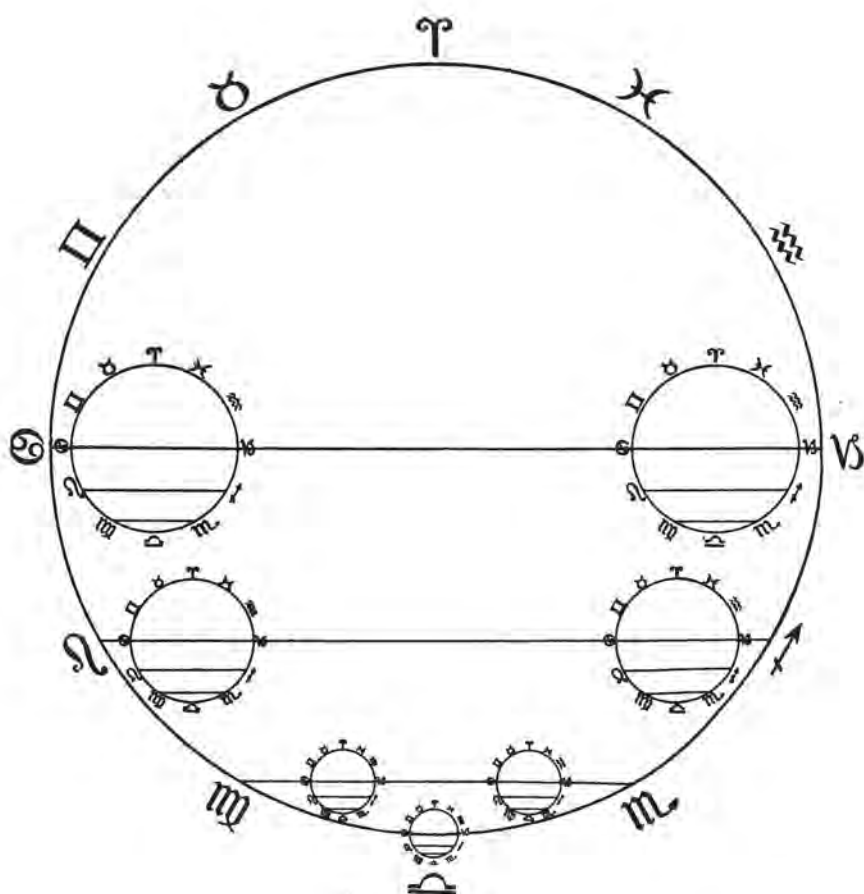


FIGURE 29

Figure of the zodiac showing the fourth round of the planetary chain, with its seven root races and seven sub-races.

The hierarchy of creative powers is divided esoterically into seven (four and three), within the twelve great orders, recorded in the twelve signs of the zodiac; the seven of the manifesting scale being connected, moreover, with the seven planets. All these are subdivided into numberless groups of divine, spiritual, semi-spiritual and ethereal beings.

THE SECRET DOCTRINE.

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THE ZODIAC.

IX.

IN the articles on the zodiac in the October and November issues of *THE WORD* mention was made of the superior merit of the "Secret Doctrine" as a work on cosmogony, philosophy, religion, the racial development of man, and the worlds in which he lives. The teachings of the "Secret Doctrine" may be more easily understood by a system. The zodiac furnishes this system. We believe, in fact, that the "Secret Doctrine" was written according to the system of the zodiac, as indeed every work must be written which intelligently deals with the subjects of theogony, cosmogony, or of occultism.

In the October article was given a general outline of the teachings of the "Secret Doctrine" concerning a manvantara with its seven rounds, and of the seven races of each round, and how they all may be understood with the key of the zodiac in relation to Consciousness.

In the last (November) issue of *THE WORD* the attempt was made to outline the development of the races in the three rounds preceding our present fourth round, and to correlate extracts from the "Secret Doctrine" with the key of the zodiac.

The present article deals with the development of the races in this our present fourth round as given in the "Secret Doctrine," and according to the key of the zodiac.

It will be remembered that there are stationary and movable signs of the zodiac. The stationary signs are in the order in which we know them to be—from aries (♈), at the top of the

circle by way of cancer (♋) to libra (♎) at the bottom of the circle, and from libra (♎) to aries (♈) again, by way of capricorn (♐). Each sign stands for the manifesting round when it is in the stationary sign of cancer (♋), and at the completion of the round, at capricorn (♐), it passes up one sign on the circle. Aries (♈), taurus (♉), gemini (♊), represent the three rounds preceding our present fourth round, cancer (♋). The movable sign of our fourth round is now cancer, and coincides with and is in the stationary sign of cancer (♋). It will also be remembered that the densest body developed in the all-conscious first round (♈) was the breath body; the body developed in the second round (♉), motion, was the life body, and that the form (or astral) body was the most compact body developed in the third round (♊), substance.

In the Proem of the first volume of the "Secret Doctrine" a synopsis of the seven stanzas is given on pages 48, 49 and 50.

Stanza I. clearly points to the first round; Stanza II. speaks of the second round; Stanza III. describes the third round, showing the duality of substance and its differentiations.

The following describes some phases of the first three rounds which are now symbolized by aries (♈), taurus (♉), gemini (♊):

Vol. I., p. 279.

Thus, in the first round, the globe, having been built by the primitive fire lives, *i. e.*, formed into a sphere—had no solidity, no qualifications, save a cold brightness, no form, no color; it is only towards the end of the first round that it developed one element, which, from its inorganic, so to say, or simple essence, has become now, in our round, the fire we know throughout the system. The earth was in her first rupa, the essence of which is the akashic principle named *****, that which is now known as, and very erroneously termed, astral light, which Eliphas Levi calls the "Imagination of Nature," probably to avoid giving it its correct name, as others do.

Vol. I., pp. 280-281.

The second round brings into manifestation the second element—air; an element, the purity of which would ensure continuous life to him who would use it. In Europe there have been two occultists only who have discovered and even partially applied it in practice, though its composition has always been known among the highest Eastern initiates. The ozone of the modern chemists is poison compared with the real universal solvent, which could never be thought of unless it existed in nature.

From the second round, earth—hitherto a foetus in the matrix of space—began its real existence: it had developed individual sentient life, its second principle. The second corresponds to the sixth (principle); the second is life continuous, the other, temporary.

The third round developed the third principle—water; while the fourth transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on. *Bhumi* has reached her fourth principle. To this it may be objected that the law of analogy, so much insisted upon, is broken. Not at all. Earth will reach her true ultimate form—her body shell—inversely in this to man, only toward the end of the manvantara, after the seventh round. Eugenius Philalethes was right when he assured his readers, "on his word of honor," that no one had yet seen the "earth," *i. e.*, matter in its essential form. Our globe is, so far, in its kamarpic state—the astral body of desires of ahamkara, dark egotism, the progeny of mahat, on the lower plane.

Vol. I., p. 273.

The centres of consciousness of the third round, destined to develop into humanity as we know it, arrived at a perception of the third element, water. If we had to

frame our conclusions according to the data furnished us by geologists, then we would say that there was no real water, even during the carboniferous period.

Vol. I., p. 273.

Those of the fourth round have added earth as a state of matter to their stock, as well as the three other elements in their present state of transformation.

In short, none of the so-called elements were, in the three preceding rounds, as they are now.

Vol. I., p. 271.

The general teaching of the commentary, then, is that every new round develops one of the compound elements, as now known to science, which rejects the primitive nomenclature, preferring to subdivide them into constituents. If nature is the "ever-becoming" on the manifested plane, then these elements are to be regarded in the same light; they have to evolve, progress, and increase to the manvantaric end.

Thus the first round, we are taught, developed but one element, and a nature and humanity in what may be spoken of as one aspect of nature—called by some, very unscientifically, though it may be so de facto, "one-dimensional space."

The second round brought forth and developed two elements, fire and air, and its humanity, adapted to this condition of nature, if we can give the name humanity to beings living under conditions now unknown to men, was—to use again a familiar phrase in a strictly figurative sense, the only way in which it can be used correctly—a "two-dimensional" species.

Vol. I., p. 272.

We now return to the consideration of material evolution through the rounds. Matter in the second round, it has been stated, may be figuratively referred to as two-dimensional.

In the all-conscious first round the whole ideal pattern of all the seven rounds was worked out. As each race of the first round was developed it became the ideal for the respective rounds to follow. The aries (♈) race was the ideal for the first (♈) round itself. The taurus (♉) race was the ideal of the entire second round. The gemini (♊) race was the ideal of the third round, and the cancer (♋) race of this first round was the ideal of the fourth round. So this sign (♋) now begins the fourth round, as the dominant sign of the round, and also the first root race of the round.

Vol. I., p. 253.

Now every round, on the descending scale, is but a repetition in a more concrete form of the round which preceded it, just as every globe, down to our fourth sphere the actual earth, is a grosser and more material copy of the more shadowy sphere which precedes it, each in order, on the three higher planes. On its way upwards, on the ascending arc, evolution spiritualizes and etherealizes, so to speak, the general nature of all, bringing it on to a level with the plane on which the twin globe on the opposite arc is placed; the result being, that when the seventh globe is reached, in whatever round, the nature of everything that is evolving returns to the condition it was in at its starting point—plus, every time, a new and superior degree in the states of consciousness. Thus it becomes clear that the "origin of man," so-called, in this our present round, or life-cycle, on this planet, must occupy the same place in the same order—save details based on local conditions and time—as in the preceding round.

Figure 29 represents the fourth round, with its seven root races and the seven sub-races; the figure is divided by the usual horizontal line—the line of manifestation. The upper half of the figure represents the "pralaya," or period of rest between manvantaras, rounds, races down to infinitesimally small periods of time. The lower half of the figure symbolizes the manifestation of the fourth round, the planes on which it manifests, the root races, together with the seven sub-races of each root race.

The figure illustrates how the zodiac can be seen in the small or in the great. The microscopic cell is constructed on the plan of the zodiac, as well as is the great Kosmos. Each has its signs denoting its periods, called manvantaras and pralayas, activity and rest, creation and destruction, all names by which the idea of the great duality is spoken of.

The entire figure outlines the progression of the round by its races and sub-races. Cancer (♋) begins the round. At this sign is seen a smaller zodiac, which is divided by the line of the manifestation of the round. This little zodiac represents the entire first root race, with its seven sub-races.

The first sub-race begins at the sign cancer (♋), breath; the second sub-race is indicated by the sign leo (♌), life; the third sub-race is distinguished by the sign virgo (♍), form; the fourth sub-race is determined by the sign libra (♎), sex; the fifth sub-race is represented by the sign scorpio (♏), desire; the sixth sub-race will be characterized by the sign sagittary (♐), thought; the seventh sub-race is to be identified by the sign capricorn (♑), individuality.

As each sub-race of each of the seven root races develops individuality in the sign capricorn (♑), the race cycle closes and the sub-race passes into the upper half of the circle, which symbolizes the racial pralaya of the fourth round. It must be remembered, however, that the first root race is a spiritual race, and not even its most material, the fourth, sub-race is to be compared to our physical bodies except by analogy; that the progression of the first root race furnishes the ideal plan only of the entire round, which plan is not worked out and completed until the end of the seventh root race. The first root race has not died, nor will it die, because it was of the first round. Nor will any of the races of the first round die, because they furnish the ideal and type of their respective rounds throughout the great manvantara. The first race of our fourth round was the fourth race of the first round.

The cycle of the involution of the first three races is along the descending arc of the circle to the lowest development, pivot, balance, turning point of the round, which is in libra (♎), sex, the fourth race. Then the cycle turns and evolves on the ascending arc of the circle. As libra (♎), sex, is the pivot and balance of the round, it is alone on its own plane, and must complete itself on its own plane. Not so with the other races.

The fifth root race is the complement of the third root race,

and both are on the same plane. But, whereas the third race man is involving into sex, the fifth race man is or should be evolving through and from sex to his original condition of the third race in this our fourth round. According to evolutionary law, there should be dual sexed tribal and family races in this our present fifth sub-race of the Aryan, fifth, root race. However, the sex desire has been so strong in the mind and body of man that he has tarried beyond the lawful time in the sign of sex. The consequence is that not only is he holding back his own racial evolution, but also the evolution of the animals, and he will be compelled by all manner of diseases to go on. Man can only stay the progression of evolution for a time. The race which is now forming in America will be the sixth family race, sagittary (♐), of the fifth sub-race, scorpio (♏), of the Aryan fifth root race, scorpio (♏), which root race, according to the "Secret Doctrine," began in Asia.

The following extract from Vol. I. deals with our present fourth round, as do also Stanzas IV., V., VI. and VII.:

Vol. I., pp. 49, 50.

Stanza IV. shows the differentiation of the "germ" of the universe into the septenary hierarchy of conscious divine powers, which are the active manifestations of the one supreme energy. They are the framers, shapers and ultimately the creators of all the manifested universe, in the only sense in which the name "creator" is intelligible; they inform and guide it; they are the intelligent beings who adjust and control evolution, embodying in themselves those manifestations of the one law, which we know as the "laws of nature."

Generically, they are known as the dhyan chohans, though each of the various groups has its own designation in the Secret Doctrine.

This stage of evolution is spoken of in Hindu mythology as the "creation of the gods."

Stanza V. describes the process of world-formation. First, diffused cosmic matter, then the "fiery whirlwind," the first stage in the formation of a nebula. This nebula condenses, and after passing through various transformations, forms a Solar Universe, a planetary chain, or a single planet, as the case may be.

Stanza VI. indicates the subsequent stages in the formation of a "world," and brings the evolution of such a world down to its fourth great period, corresponding to the period in which we are now living.

Stanza VII. continues the history, tracing the descent of life down to the appearance of man; and thus closes the first book of the Secret Doctrine.

The development of "man" from his first appearance on this earth in this round to the state in which we now find him will form the subject of Book II.

The above outlines indicate the fourth round, the septenary hierarchy spoken of represented by the signs of the zodiac from cancer (♋) to capricorn (♑) in the lower half of the circle.

The dhyan chohans are seven. They are the intelligences at the heads of the hierarchies represented by these signs. The stage of evolution at cancer is spoken of as the "creation of the gods," because it is at this sign, which not only represents the fourth round, but also the first race of the fourth round, that these parents of humanity emanate the form-bodies of their respective races and watch over the forms until the forms are suffi-

ciently developed. Then some of the "gods" incarnate into the bodies developed and carry on the evolution; others wait, and some refuse to incarnate.

The following describes the first stage of the world's formation in the fourth round, and also that of the first race in the fourth round:

Vol. I, pp. 141, 142.

Stanza V, sloka 8. He is their guiding spirit and leader. When he commences work he separates the sparks of the lower kingdom, that float and thrill with joy in their radiant dwellings, and forms therewith the germs of wheels. He places them in the six directions of space, and one in the middle—the central wheel.

"Wheels," as already explained, are the centres of force, around which primordial cosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres. It is one of the fundamental dogmas of esoteric cosmogony, that during the kalpas (or aeons) of life, motion, which, during the periods of rest, "pulsates and thrills through every slumbering atom"—assumes an evergrowing tendency, from the first awakening of kosmos to a new "day," to circular movement. "The deity becomes a whirlwind." It may be asked, as the writer has not failed to ask: Who is there to ascertain the difference in that motion, since all nature is reduced to its primal essence, and there can be no one—not even one of the dhyani-chohans, who are all in nirvana—to see it? The answer to this is: EVERYTHING IN NATURE HAS TO BE JUDGED BY ANALOGY.

Vol. I., p. 144.

STANZA V., SLOKA 4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH—THE CROWN (a). AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE; THE LIPIKA, IN THE MIDDLE WHEEL. THEY SAY: "THIS IS GOOD." THE FIRST DIVINE WORLD IS READY; THE FIRST, THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF ANUPADAKA.

(a) This tracing of "spiral lines" refers to the evolution of man's as well as of nature's principles; an evolution which takes place gradually, as does everything else in nature. The sixth principle in man (buddhi, the divine soul), though a mere breath in our conception, is still something material when compared with divine spirit (atma), of which it is the carrier or vehicle. Fohat, in his capacity of divine love (eres), the electric power of affinity and sympathy, is shown, allegorically, trying to bring the pure spirit, the ray inseparable from the one absolute, into union with the soul, the two constituting in man the monad, and in nature the first link between the ever-unconditioned and the manifested. "The first is now the second (world)"—of the lipikas—has reference to the same.

Vol. I., pp. 154, 155.

Moreover, in occult metaphysics, there are, properly speaking, two "Ones"—the One on the unreachable plane of absoluteness and infinity, on which no speculation is possible; and the second One on the plane of emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable; but the second, being, so to speak, the reflection of the first One (for it is the Logos, or Ishvara, in the universe of illusion) can do so. It emanates from itself—as the upper sephirothal triad emanates the lower seven sephiroth—the seven rays or dhyani-chohans; in other words, the homogeneous becomes the heterogeneous, the protyle differentiates into the elements. But these, unless they return into their primal element, can never cross beyond the laya, or zero-point.

The following, Stanza VI., describes the consolidation of the earth, and also the physical body of man in the third race of the fourth round:

Vol. I., pp. 168, 169.

STANZA VI., SLOKA 4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES (a).

HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY-DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO, THEN SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

(a) The worlds are built "in the likeness of older wheels"—i. e., of those that had existed in preceding manvantaras and went into pralaya; for the law for the

birth, growth, and decay of everything in kosmos, from the sun to the glow-worm in the grass, is One. There is an everlasting work of perfection with every new appearance, but the substance-matter and forces are all one and the same. And this law acts on every planet through minor and varying laws.

The "imperishable (laya) centres" have a great importance, and their meaning must be fully understood, if we would have a clear conception of the archaic cosmogony, whose theories have now passed into occultism. At present, one thing may be stated. The worlds are built neither upon, nor over, nor in the laya centres, the zero-point being a condition, not a mathematical point.

By the "imperishable laya centers" is meant the states or conditions by which one kind or grade of matter passes into and becomes another kind or grade of matter. An appearance on one plane of matter must come from another plane through a laya center, which is the condition neutral to and between both planes. There are seven such laya centers. The seven laya centers are neutral to and allow an interchange or circulation between the worlds, the principles, the forces, the elements, the senses, the bodies, and even the seven constituents of the body of man. All of this applies to the seven signs of the zodiac of the lower half of the circle.

Stanza VII. indicates the history of the earth, and also of man, to the fourth race. The above quotations show:

First—That the first three stanzas describe the first three rounds, which are symbolized by the first three signs of the zodiac.

Second—That Stanza IV. describes the fourth round only, and particularly the first race of our fourth round, which prescribes the laws governing the round.

Third—That Stanzas V., VI. and VII. describe the second, third and fourth periods in the development of the earth and of man, which is only as far as the round has gone, and that these periods are symbolized by the signs leo (Ω), virgo (Υ), libra (♎) and scorpio (♏).

The above extracts not only show the previous developments of the human race, but they indicate the manner in which man comes into the world at present; that is to say, from the time that he first begins to clothe himself with astral matter, the development of the foetus which is being prepared for him, and his final incarnation at birth. In this connection we would point out that Stanza IV. indicates the ego or egos which are to incarnate. This is known through the sign cancer (♋), breath. Stanza V. shows the projection of the spark at conception and the beginning of the formation of the foetus. This is known by and through the sign leo (Ω), life. Stanza VI. outlines the further development of the foetus, the period at which its sex is determined, which, as described, was accomplished in the third

race, and is understood by and through the sign virgo (♍), form. Stanza VII. describes the completion of the foetus and its final birth into the world as a being of sex. This is shown by the sign libra (♎), sex.

The above first, second and third races indicate the development of the first three rounds. More details concerning the development of the races are given in the extracts, but we should not fail to keep in mind the signs of the zodiac as we proceed.

The following continues the history of the second stage in the formation of our earth, the history of the second race, and of foetal development:

Vol. I., p. 183.

5. Every life cycle on globe D (our earth) is composed of seven root-races. They commence with the ethereal and end with the spiritual; on the double line of physical and moral evolution—from the beginning of the terrestrial round to its close. One is a "planetary round" from globe A to globe G, the seventh; the other, the "globe round," or the terrestrial.

6. The first root-race, i. e., the first "men" on earth (irrespective of form), were the progeny of the "celestial men," rightly called in Indian philosophy the "lunar ancestors" or the pitris, of which there are seven classes or hierarchies.

Figure 27 is given in the "Secret Doctrine" in Vol. I., page 221. It symbolizes the planetary chain of globes, and also the root races. Beside it, Figure 28, the same is given with the key of the signs of the zodiac.

Vol. I., p. 221.

These seven planes correspond to the seven states of consciousness in man. It remains with him to attune the three higher states in himself to the three higher planes in kosmos. But before he can attempt to attune, he must awaken the three "seats" to life and activity.

The following is from the commentary on Stanza VII., Sloka 1:

Vol. I., p. 233.

(a) The hierarchy of creative powers is divided esoterically into seven (four and three), within the twelve great orders, recorded in the twelve signs of the zodiac; the seven of the manifesting scale being connected, moreover, with the seven planets. All these are subdivided into numberless groups of divine spiritual, semi-spiritual, and ethereal beings.

Vol. I., p. 234.

The highest group is composed of the divine flames, so-called, also spoken of as the "fiery lions" and the "lions of life," whose esotericism is securely hidden in the zodiacal sign of leo. It is the nucleole of the superior divine world. They are the formless fiery breaths identical in one aspect with the upper sephirothal triad, which is placed by the kabbalists in the archetypal world.

The above will explain that the four principles of man, with three aspects, are indicated by the signs aries (♈) to libra (♎). Aries (♈) represents the changeless, immutable principle and the all-inclusive Absolute; taurus (♉), motion, represents atma; gemini (♊), substance, stands for buddhi, and cancer (♋), breath, symbolizes manas. These are the four basic principles which have, as elsewhere stated, been passed through in the three

preceding rounds. To perfect the fourth of these, manas, is the work of this fourth round.

The three aspects are the three lower principles, which are the vehicles of the principle manas, which we are now concerned with. Of these leo (Ω), life, is the principle prana which formed the lowest body developed in the second round, and the development of which the second race was concerned with. Virgo (m), form, is the linga sharira, or astral body, which was the body developed in the third round, and which formed the bodies of our third race humanity in our present fourth round. This third race included the sign scorpio (m), desire, as the dual sex beings of the early third race represented the two principles, desire and form, in one—desire-form.

Libra (m), sex, is the physical body, in which sign and body are included both the principles or functions of virgo (form) and scorpio (desire).

The mention of "the seven in the manifesting scale" refers to the seven root races which make up our present fourth round, and which, as has been heretofore shown, are represented by the signs below the horizontal line, which is the line of manifestation. In the planetary chain of globes, libra corresponds to our earth. The three signs on either side of libra represent the six companion globes, and, with libra, make up the earth chain. Each of these globes or signs is related to one of the planets which make up our solar system proper. This is set forth in Figures 27, 28, 29.

The following extract will give further information concerning the planetary chain:

Vol. I., pp. 252, 253.

" * * * * * by a round is meant the serial evolution of nascent material nature, of the seven globes of our chain, with their mineral, vegetable and animal kingdoms; man being included in the latter and standing at the head of it, during the whole period of a life-cycle, which latter would be called by the Brahmans a "day of Brahma." It is, in short, one revolution of the "wheel" (our planetary chain), which is composed of seven globes, or seven separate "wheels," in another sense, this time. When evolution has run downward into matter from globe A to globe G, it is one round. In the middle of the fourth revolution, which is our present round, "evolution has reached its acme of physical development, crowned its work with the perfect physical man, and, from this point, begins its work spirit-ward."

Vol. I., pp. 285, 286, 287.

STANZA VII. SLOKA 6. FROM THE FIRST-BORN, THE THREAD BETWEEN THE SILENT WATCHER AND HIS SHADOW BECOMES MORE STRONG AND RADIANT WITH EVERY CHANGE. THE MORNING SUNLIGHT HAS CHANGED INTO NOON-DAY GLORY. . . .

This sentence, "the thread between the silent watcher and his shadow (man) becomes more strong with every change," is another psychological mystery, that will find its explanation in Volume II. For the present, it will suffice to say that the "watcher" and his "shadows"—the latter numbering as many as there are reincarnations for the monad—are one. The watcher, or the divine prototype, is at the upper rung of the ladder of being; the shadow, at the lower. Withal, the monad of every

living being, unless his moral turpitude breaks the connection, and he runs loose and astray into the "lunar path"—to use the occult expression—is an individual dhyān chohan, distinct from others, with a kind of spiritual individuality of its own, during one special manvantara. Its primary, the spirit (atman), is one, of course, with the one universal spirit (paramatma), but the vehicle (vahan) it is enshrined in, the buddhi, is part and parcel of that dhyān-chohanic essence; and it is in this that lies the mystery of that ubiquity, which was discussed a few pages back. "My father, that is in heaven, and I—are one," says the Christian scripture; and in this, at any rate, it is the faithful echo of the esoteric tenet.

The following seventh and last sloka of the seventh and last stanza of the first volume of the "Secret Doctrine" gives the summary of the history of man up to his present state and a prophecy of the future:

Vol. I., p. 286.

STANZA VII., SLOKA 7. "THIS IS THY PRESENT WHEEL"—SAID THE FLAME TO THE SPARK. "THOU ART MYSELF, MY IMAGE AND MY SHADOW. I HAVE CLOTHED MYSELF IN THEE, AND THOU ART MY VAHAN, TO THE DAY 'BE WITH US,' WHEN THOU SHALT RE-BECOME MYSELF AND OTHERS, THYSELF AND I." (A). THEN THE BUILDERS, HAVING DONNED THEIR FIRST CLOTHING, DESCEND ON RADIANT EARTH AND REIGN OVER MEN—WHO ARE THEMSELVES.

(a) The day when the spark will re-become the flame, when man will merge into his dhyān chohan, "myself and others, thyself and I," as the stanza has it, means that in paranirvana—when pralaya will have reduced not only material and psychical bodies, but even the spiritual egos, to their original principle—the past, present, and even future humanities, like all things, will be one and the same. Everything will have re-entered the great breath. In other words, everything will be "merged in Brahman," or the divine unity.

This sloka is the poetical synopsis of the preceding racial development, which also gives in miniature the history of the preceding rounds. It shows that the progenitors of early humanity have watched the development of early humanity during all the races and their cycles, until finally some have descended and taken up their abode in the dwellings provided. That from the lowest plane to the absolute Self there runs an unbroken line or chain of communication. The lowest body which is now created is the "present wheel," the physical body of man, into which the divine flame, the Higher Self, has projected a spark. This physical body, with its higher principles, will be the "vahan," or vehicle, until it has been so perfected that the divine flame itself will descend into it like a pillar of fire, surrounding it with an aureole of glory and light, when the matter of which this poor physical body is composed will have been raised to a higher state in future kalpas to the day "be 'with us.'"

The following closes the commentary on the stanzas of the first volume of the "Secret Doctrine":

Vol. I., pp. 288, 289.

Thus proceed the cycles of the septenary evolution, in seven-fold nature; the spiritual or divine, the psychic or semi-divine; the intellectual; the passional, the instinctual, or cognitional; the semi-corporeal; and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double centrifugal and centripetal way, one in their ultimate essence, seven in their aspects. The lowest, of course, is that depending upon and subservient to our five physical senses, which are in truth seven, as shown later, on the authority of the

oldest Upanishads. Thus far, for individual, human, sentient, animal and vegetable life, each the microcosm of its higher macrocosm. The same for the universe, which manifests periodically, for purposes of the collective progress of the countless lives, the outbreathings of the One Life; in order that, through the ever-becoming, every cosmic atom in this infinite universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, may reach, through individual merits and efforts, that plane where it re-becomes the One Unconditioned All. But between the alpha and the omega there is the weary "road," hedged in by thorns, that goes down first, then—

Winds up hill all the way;
Yes, to the very end. . . .

Starting upon the long journey immaculate, descending more and more into sinful matter, and having connected himself with every atom in manifested space—the pilgrim, having struggled through, and suffered in, every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective humanity. This, he has made in his own image. In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the golgotha of life. It is the martyrdom of self-conscious existence. Like Vishvakarman, he has to sacrifice himself to himself, in order to redeem all creatures, to resurrect from the many into the One Life. Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute being and bliss of paranirvana, he reigns unconditionally, and whence he will re-descend again, at the next "coming" which one portion of humanity expects in its dead-letter sense as the "second-advent," and the other as the last "Kalki Avatara."

IMMORTALITY.

BY ALICE LE PLONGEON.

Eternal Heart of Life! Thy presence glows
Upon the face of all that is, from steep
And snow-capped mounts to where vast oceans keep
Their bounds. Omniscient Life its gift bestows;
Unmeasured, indestructible, it flows
From sphere to sphere, while ages fall asleep
Within the silence of Creation's deep—
And death brings but one day unto its close.
Each fleeting shape that vanishes revives
In other forms—repose can but endure
Till Life to action shall again allure.
Each atom of the worlds that gem the sky,
Enfolded in the Infinite, survives
To know the soul of immortality.

CHOICE EXTRACTS AND TRANSLATIONS.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

THE HIGHER LIFE.

THE soul of every man, in passing through this earth-life, is amongst miraculous and wondrous things always, which men think little of, such as memory, by which we live again in place and time; the love of one another, by which we are led out of ourselves and made to act against our own nature by that of another, or, rather, by a higher nature than that of any of us; and a thousand fancies and feelings which have no adequate cause among outward things. Faded flowers have something miraculous about them; yet it is not in the flowers, but in ourselves, that the miracle takes place. All those delightful thoughts that come into our minds when we behold them—thoughts and notions, fancies and memories—what are they but the result of the alchemy of the immortal spirit within us, which takes all the pleasant fragile things of life and transmutes them into immortality in our own nature. And if the poor spirit and intellect of man can do this, how much more may the supreme creative intellect mould and form all things and bring the presence of the Divine face to face with us in our daily walk and course through life? Earth, then, becomes to us, if we thus think, a garden of heaven, and every fellow-being we meet and see in it a beautiful and invited guest. If we can realize this, and many have done so, and go through the honorable path of life which lies before us, looking upon ourselves as walking surrounded on all sides by the miraculous—for the natural things of this earth-life would be nothing were they not moved and animated by the efficacy of that which is above nature—then will this habit of mind most surely lead to the blessedness of the *Beatific Vision*, the state of those who are *pure in heart*.

If it be true that the reason we see not the Divine is the grossness of the earthly tabernacle wherein the soul or the lower nature is encased, then the oftener and the more we develop it

in our ordinary life and cultivate it by lofty thinking will it shine through the dark glass of this outward form of life, manifesting itself in some by a particular brightness of the countenance and in others making the face to shine and glow with an air of inimitable lustre. The founder of Christianity said "The kingdom of heaven is within you," and it is possible that all of us may not only know this great truth, but also realize it even in this life. We are the creatures of birth, of ancestry and of circumstances; we are surrounded and environed by law, physical and psychical, and the physical very often, alas! dominates and rules and determines the soul; but as the chemist, the navigator, the naturalist, attain their ends by means of law, which is beyond their power to alter, which they cannot change, but with which they can work in harmony, and by so doing produce definite results, so may we in the laboratory and sphere of our own lives. We find ourselves immersed in physical and psychical laws, in accordance with which we act, or from which we diverge. Virtue, truth, love, are not mere names, but vital elements with which we have to deal. They stand for actual qualities which are well known and recognized throughout the world. They form the chief constituents of that ideal noble and perfect life of which our highest culture can catch but a glimpse. If we trace the individual man from small origins to the position he at present fills, we shall find that he has attained any position of vantage, of power and influence he may occupy by following the laws which our instinct and conscience tell us are divine. Terror and superstition are the invariable enemies of culture and progress. They are used as rods and bogies to frighten the ignorant and the base, but they depress all mankind to the same level of abject slavery. The ways of our life are dark, and the gray years bring a mysterious, unknown future which we cannot see. We are like children or men in a tennis court, and before our conquest of self is half won the dim twilight comes and stops the game. Nevertheless, it behooves us to keep our places, and, above all things, to hold fast by the great law of life we feel within us operating and working and drawing us up on and to higher planes of thought and consciousness. This was the method the great prophet of Nazareth followed, and he won the world by placing himself in harmony with that law of gradual development which permeates and pervades the universe, which, following and adapting ourselves thereto, we attain eventually to the ideal Higher Life, so that when the summons comes to

join the innumerable caravan that tracks its course through the silent halls of death,

We shall not go, as goes the quarry slave,
At night, scourged, to his dungeon, but
As one who, supported and sustained by an unshaken
And unfaltering trust in the Divine, wraps
The drapery of his couch about him and lies down
To pleasant dreams.

THE GUEBRES OR ANCIENT FIRE WORSHIPPERS.

The Persians, who were the Puritans of the East, thought it impious or foolish to employ or use any complicated edifice in the service of the Deity; hence they destroyed with relentless bigotry the magnificent temples of Egypt and Greece. Their places of worship were circles of stones, in the centre of which they kindled the sacred fire, their only symbol of the divine Being; for they abhorred statues as well as temples and altars, thinking it unworthy of the majesty of the supreme Being to be represented by any definite form or image, or to be circumscribed in any determinate space. The universe was his temple, and the all-pervading element of Fire his only representative. Their most solemn act of devotion, therefore, was the kindling of an immense fire on the top of a high mountain and offering up in it oblations of wine, oil and all kinds of perfumes, as Mithradates did, with great expense and magnificence, according to the rites of his Persian ancestors when about to engage in a war with Rome, the event of which was to make him lord of all or of nothing.

PLATO ON THE SOUL.

The soul, at its first creation, was perfect, and winged, and sublime, in its contemplations; but, unable to preserve so high a flight, it descended to earth, and its wings fell off and perished through the evil with which it had become connected. The desire of man upon earth should therefore be to recover these wings by meditations on the *good*, the *true*, and the *celestial*. Again, the soul is like a winged chariot borne along by two steeds and guided by a charioteer. The steeds of the celestial

intelligences, deities of a higher nature than man, are both good and directed by the supreme charioteer, who arranges the order and beauty of all things. The car passes lightly forward in its course. Each intelligence performs its appointed work, enjoys the contemplation of truth, and visits regions of happiness. But the steeds in the winged chariot, destined to become man's soul, are one *good*, the other *bad*. They urge it forward in different directions, the one elevating it to heaven, the other depressing it to earth, and often refuse the guidance of the charioteer or the divine Ego within us.

Of Man's Activity and Attainment the chief results are aeriform, mystic, and preserved in Tradition only: such are his Forms of Government, with the Authority they rest on; his Customs, or Fashions both of Cloth-habits and of Soul-habits; much more his collective stock of Handicrafts, the whole Faculty he has acquired of manipulating Nature: all these things, as indispensable and priceless as they are, cannot in any way be fixed under lock and key, but must flit, spirit-like, on impalpable vehicles, from Father to Son; if you demand sight of them, they are nowhere to be met with. Visible Ploughmen and Hammermen there have been, ever from Cain and Tubalcain downwards: but where does your accumulated Agricultural, Metallurgic, and other Manufacturing SKILL lie warehoused? It transmits itself on the atmospheric air, on the sun's rays (by Hearing and by Vision); it is a thing aeriform, impalpable, of quite spiritual sort. In like manner, ask me not: Where are the LAWS; where is the GOVERNMENT? In vain wilt thou go to Schonbrunn, to Downing Street, to the Palais Bourbon: thou findest nothing there but brick or stone houses, and some bundles of Papers tied with tape. Where, then, is that same cunningly-devised almighty GOVERNMENT of theirs to be laid hands on? Everywhere, yet nowhere: seen only in its works, this too is a thing aeriform, invisible; or, if you will, mystic and miraculous. So spiritual (*geistig*) is our whole daily Life: all that we do springs out of Mystery, Spirit, invisible Force: only like a little Cloud-image, or Armida's Palace, air-built, does the Actual body itself fourth from the great mystic Deep."

—*Diogenes Teufelsdröckh* in Carlyle's *Sartor Resartus*.

THE ASTRAL BODY.

By EDUARD HERRMANN.

LIFE is continual progress. The lower forms progress through physical development, the higher by mental, the highest in spiritual development. Men belong, as a rule, to that class which has to develop the mental power—the power to understand, to discriminate, to get thorough knowledge of things belonging to the terrestrial and mental sphere. This progress is the same as with all learning—it is slow and painful. It is prompted by necessity, by the struggle for existence, because he who knows more than others has far more chances to get along in the world; to get material, mental or spiritual possessions, which, according to his desires, are in exact proportion to his material, mental or spiritual progress.

The mysterious law of inequality, which seems to pervade all nature, necessitates an infinite number of stages of development, which are in themselves the means of progression, because another mysterious law, that of universal altruism, imperatively urges those who are ahead to communicate their knowledge to those who are behind, in order to help them along on the thorny road of progress. But a third law, and a very wise one, forbids their giving all the acquired knowledge to those who will not work for it. This law says that no one can truly progress except by his own efforts.

Now, when new knowledge is given out people receive it in the following manner: Those who are far behind do not understand it, or do not care for it; the more advanced either receive it with enthusiasm and believe it blindly, but without any effort of their own, or they reject it outright without taking the trouble to investigate it. The third class, which is very small, but further advanced, hears of the new teaching and forthwith goes to work to find out if there is any truth in it. Only such can make this knowledge their own and, consequently, can talk from personal experience.

Some thirty years ago a teaching was given by our masters which furnishes a fair illustration of what has just been said. I

refer to the teaching that man has not only one but several bodies. One of these bodies is the so-called astral body. This teaching was known to the sages of antiquity as well as to some of the advanced thinkers of every age and people, but it was unknown to us westerners before the advent of the Theosophical Society, and, in consequence, it has received the same treatment that is given to almost every new thought or hypothesis. Some enthusiastic people believe it because an authority gave it out, others because it seems reasonable, while some deny it on the supposition that it is impossible and contrary to the laws of nature. Among the latter class are, as a rule, the men of science. It is strange, but nevertheless true, that scientists have the power to prevent progress by their denial of the possibility of that which the daring explorer in new realms of discovery and thought has the hardihood to make known. We know the fate of Galileo Galilei, of Paracelsus, Mesmer; Galvani, the discoverer of Galvanism, who was mockingly called the dancemaster of the frogs; Fulton, whose projects were pronounced impossible and visionary. The same sentence was passed on Stephenson when he proposed to build a railroad from Manchester to Liverpool. When the falling of aerolites was observed towards the close of the eighteenth century the Academy of France declared it impossible that stones should fall from the sky, because there were no stones up there. Benjamin Franklin's lecture on the lightning rod, which he delivered in the London Academy, was greeted with a burst of laughter; the same happened to Friedrich Reis in 1861 when he explained his invention of a galvanic telephone to the Physical Society of Frankfort.

There are few scientists who follow the advice of Fechner: "That we ought to be just as cautious in believing as in not believing." But the few are the real pioneers of progress. They know that every art and every branch of science would become stereotyped unless new thoughts are expressed which lead to new discoveries; they also know that the laws of nature forever remain the same, but not our knowledge of these laws, and also that it is often the most startling thoughts which may lead us to the most important discoveries.

Such were the thinkers who took up the study and investigation of that much-derided and abused subject, the astral body. Of their efforts to bring scientific light into this question I will now speak.

If the theosophical reader should find this treatise some-

what wearisome, I beg to remind him of the fact that the subject of the astral body is a very important one, not only because the statement of the founder of the Theosophical Society should be verified by science in order to inspire people with confidence in theosophical teachings, but also because in my opinion the proven existence of the astral body would become an excellent weapon against the dangerous teaching of materialism—more, it could become the bridge which connects the visible with the invisible world, a direct proof of the immortality of the soul and of the possibility of reincarnation. For if it shall ever be proven that the astral body exists not only during the life of the physical body, but also after its death, then the Aristotelean teaching that it is the immortal soul which thinks and which forms the ethereal and the physical body¹ must be accepted as true; and no logical argument can prevent the conclusion that an immortal soul can always, by its mind and desire, create and form bodies. It has been shown by Zeising² and others that many of our discoveries are an unconscious imitation of the working of nature (camera obscura, piano); the work of the artist is nothing else. Take, for instance, the sculptor. He first creates a picture in his imagination, then he forms it in soft yielding matter, and finally works it out in marble; this is an example of what the soul does. It thinks and desires a physical body in and through which it can express itself; the desire attracts the finest ethereal or astral matter to the soul, in which it then clothes itself and moulds the astral body. If the desire for physical life continues and is strong enough, the soul attracts the molecules of our physical matter, which aggregate around the astral body until they are solidified to such a degree as to become visible, in the form of the physical body. The invisibility of the astral body is no proof of its non-existence, for we know that our senses are imperfect, and that we cannot recognize things beyond a certain range of vibration. Du Prel says rightly:³ "If the power of the soul to organize outlives the death of the body, then the body becomes, so to speak, immortal. The ability of the soul to represent itself in a physical body must remain after death: *Reincarnation must be possible.*"

To get a clear understanding of the subject, I divide it into three parts. I need (1) the testimony of the ages, (2) the testi-

¹Aristotle—De Anima II.

²Neue Lehre Von den Proportionen des menschl. Körpers.

³Du Prel—Monistische Seelenlehre p. 129.

mony of the sages, and (3) that of the senses. Now, as you all know, the theosophical teaching is that man not only has the physical body, but several others, among which is one called the astral body. "The word '*astral*' does not necessarily, in occult phraseology, mean as thin as smoke, but rather *starry*, shining or pellucid, in various and numerous degrees, from a filmy to a viscid state." ("Secret Doctrine," Vol. II., page 262.)

It is said that the astral body consists of such starry, shining matter, which is much finer than that of the physical body, with which it is (in the normal state) indissolubly connected. For this reason the astral body cannot be seen except in rare cases, when a peculiar organization allows its separation from the physical body to take place. This happens sometimes; otherwise we could not account for the almost universal belief in ghosts and appearances. The latter belief undoubtedly originated from the fact that the astral body of living as well as of dead persons had been seen. I do not deny the possibility that other agencies may also produce appearances, but this is outside the scope of my present subject, and therefore I keep strictly to the meaning of the term "Astral Body" as explained above.

Now, the belief in this finer, ethereal body is, as said before, very old. The Hindus have it, as all know.* In the Zend Avesta of the Parsis it is designated by the name *Feruer*. The *Feruer* is (according to Hamberger's *Physica Sacra*) an immensely fine body in human form, which has this form before it is connected with the physical body; it is the first manifestation of the creative thought of the soul.

The Egyptians held the same belief. In the book of Hermes, Trismegistos says: "The activities of the soul are incorporeal and immortal, but they cannot manifest without a body, wherefore I say that they are always contained in a body. * * * Physical bodies are perishable; but there are bodies necessary as instruments for the energy of the soul. This energy is immortal, and consequently always active; for which reason the creation of forms is a function and an eternal working. The energies and faculties of the soul are bound to bodies; they descend from divine forms to mortal forms, and it is through them that bodies are created."

Under those divine forms which Trismegistos understands to be the finer invisible bodies is our astral body. That the

*The law of Manu says that the soul receives a vesture of ethereal matter, after the death of the body.

Hebrews believed in "spirits" and appearances can easily be proven from the Old Testament as well as from the Kabala, where many statements about "spirits" that animate celestial bodies can be found. The origin for such a belief has to be traced back to the astral body of man.

The Greeks and Romans undoubtedly held the same belief, as we will see later on where I offer citations from some of their great philosophers.

Saint Paul speaks of man as having two bodies (I. Cor., 15-44), and the older Fathers of the Christian Church also believed in the ethereal body, the finer vestment of the soul.

In the Middle Ages it was principally Paracelsus who wrote much about the "corpus spiritus," as he calls it; and since he has undoubtedly the clearest understanding of this question, I propose to cite here some of his writings relative to the astral body:

"Man has a visible and an invisible body—the first one is made of the elements, the other one of the stars. Death separates the two bodies."

"The matter of the physical body is gross, because made of earth; the other matter is subtle and fine, for it is not made of earth. The first body cannot go through a wall or a door, but the other one can. The invisible body uses the visible one, like an instrument; it does not die like the other one."

"In sleep the astral body acts, for it is always active, although it seems to rest when the physical body is in the waking condition. All that live have such invisible bodies."

Paracelsus sometimes calls it "evestrum." So he says in *De Signatura Rerum*, IX., p. 362, Vol. VI.:

"Every being, the gods and angels, as well as the demons and ghosts, have their evestrum mysteriale. Many strange but not supernatural things happen through this medium, as, for instance, the appearances of departed ones, visions in mirrors, stones and crystals. Much could be said about the evestrum, but those who cannot understand it would only become superstitious; consequently it is better to keep silent."

He certainly knew that the real force of stones, plants, animals, men, is not in the physical form, but in the astral body of things, at least as long as the soul animates it; for it is always the soul which creates the form. As Aristotle says:

"The soul is the entelechy (or energy) of the body."

*Philosophia sagat.

*Aclat. De Anima II., 1.

Like Paracelsus, Aristotle holds that the soul-body is ethereal, and that the invisible beings have just as substantial bodies as visible beings.⁷ This is also the teaching of Pythagoras and of the Hindu philosophers, who say that the ethereal body contains the inner sense, the foundation of the outer senses and of the vital force.

The Epicureans had the same belief,⁸ and also the Stoics;⁹ and if we consider that the Greeks knew more about transcendental psychology and its phenomena than we do, it becomes self-evident that they believed in an astral body which has all the members of the physical body but which is not subject to birth and decay. They called it ethereal, divine.¹⁰

The Neoplatonists taught that the astral body is the invisible vestment of the soul, an ethereal and immortal body. According to Porphyrius, it persists after physical death. Iamblichos defines it as an unchangeable body of light which does not need anything for its sustenance. Hierocles holds that the soul brings the ethereal body with her into the physical body and also takes it back when she returns to the other world.¹⁰

Proklos says that the ethereal body after death is more or less pure, according to the state of the soul; and that it (the first one) is the cause of the appearance of "spirits."¹⁰

Origenes, Tertullian, St. Augustine, ascribe to the soul an ethereal body that resembles the physical one, and Irenaeus is of the same opinion. In fact, as late as the Council of Vienna, 1311, we find that many of the Church fathers still believed in the existence of the astral body; for this council declared him an heretic who denied that the soul is the form of the body. But in the course of time the religious teachers inclined more and more to the belief that the ethereal or astral body is not existent until after death, or with the resurrection; whilst the old philosophers always regarded it as coexistent with the soul, as the finest material expression of the latter and as the model form for the physical body. This view is also held by theosophists, and, as we shall see later, by modern investigators and philosophers.¹¹

⁷Aristotel-Physics IV., 2, 3.

⁸Plutarch-Deplac. phil. I., 7.

⁹Diog. Laert. VII., 56.

¹⁰Zeller, Philos. of the Greeks.

¹¹Victor Hugo says in "Annales politiques et littéraires:" "We shall not be spirits without bodies; that is unthinkable. What could life be without an organ of life? What is a personality without the form which surrounds it? We shall probably have a second body, a radiating and divine one which is, so to speak, the image of our exterior earthly body."

The subject of the astral body is very important, since it bears direct relation to the teaching of the soul's immortality; for if it is the energy of the soul which creates the astral body, then this energy contains *will* as well as *power of organization*, and, in fact, all the powers which manifest through the physical body. This would prove that the origin and moving force of our senses is really first in the soul, then in the astral body, and, lastly, in the physical body. Now, if it can be proven that after the death of the physical body the soul can intelligently manifest and possibly show itself in the finer form of the astral body, then the immortality of the soul would be established as a scientific fact. Some of our modern researchers affirm that this is possible, while others do not go so far, but only vouch for the existence of the astral body, to which they ascribe the power to will and to act. This would be a great step in advance; and even if only the existence of that mysterious and often-denied thing, the astral body, can be scientifically proven, we should be satisfied and patiently await further developments. In reference to the hypothesis that it is not only the physical body which sees, hears, tastes, smells and feels, we should remember the fact that when a person is hypnotized, so that he enters the deep lethargic condition, in which he is insensible to pain and to everything except the hypnotist's will, his physical senses do not act; they are paralyzed for a time, just as though that person were dead. But in that same state the consciousness of the hypnotized person is active on another plane; it clearly understands the thoughts of the operator, although the outer senses are entirely shut off from the physical world, which proves that when the physical consciousness is in abeyance the astral consciousness takes its place and the soul no longer acts on the physical body. It has retired to the inner body, the finer construction of which enables the soul to come in direct contact with the soul of the operator. In this state the subject also seems to see, hear, taste, smell and feel, but only that which is in the mind of the operator, and absolutely nothing else; which proves that, although the senses of the physical body are paralyzed, there still exists other senses by means of which we are able to receive impressions—the senses of the astral body.

Here let me add another interesting illustration. It is well known that people who are in a fever have sometimes the feeling as if there were two persons in the bed. They feel and even see themselves as double. Du Prel, in his "Philosophy of Mystic-

ism," speaks about such cases, and explains them by the hypothesis that there are really two bodies, one of which, the physical body, is sick. He says the dual consciousness could not take place if there were not, together with the sickly consciousness, another transcendental consciousness. The fact that the sick person feels and sometimes sees his astral body can only take place when the feeling of being sick is not mixed up with the astral body. In other words, the astral body is well, the physical body is sick, which produces the impression or feeling of having two bodies. Still more remarkable are the cases where the correspondence between the two bodies is disturbed through operations and amputations. In Valentin's "Compendium of Physiology" we read:

"If a man has lost a larger limb he often believes he feels the lost parts, especially the fingers and the toes. These delusions happen most distinctly shortly after the amputation, but sometimes they last for years." Valentin then cites the case of a girl whose upper arm was amputated, and who ten years later still wanted to touch things with the missing hand. "Many who have lost one or both legs feel the missing feet under all circumstances, and have, when standing, the feeling as if they could not touch the floor. If the extremity feels cold, they complain about cold feet; and if they go to bed, they never forget to cover the place where the lost limbs should be. A man whose upper leg was amputated twenty-three years ago felt the lost limb just as distinctly as shortly after the operation." Those cases cannot be explained by habit, since twenty-three years seem to be long enough to get anyone accustomed to the use of only one leg. Still less is this the case with persons who are born without fingers, but who believe they have sensations in them—a fact which is also recorded in Valentin's "Compendium of Physiology."

A very peculiar case can be found in Kramer's "Healing Magnetism," page 90, which is as follows:

"A man who lost his left leg in the Franco-German war complained about such great pain in the toes which he did not possess that he had to be given daily morphine injections. Kramer, who was a powerful magnetiser, held his fingers over the place where the sick man felt the lost foot quite distinctly, whereupon he declared he felt the soft cooling magnetic fluidum of the physician's fingers; the pain disappeared and the morphine injections were discontinued."

(To be Concluded.)

THE APPRENTICE AND THE UNHEWN STONE.

TRANSLATED FROM THE GERMAN.

BY T. R. PRATER.

I WAS employed as an apprentice in the building of the temple, but had received no praise nor commendation, though I had tried my utmost to turn out perfect work. At last I was assigned to a fellow-craftsman for instruction during my leisure hours. I went with him to the workshop, and there noticed that a finely-carved stone was lying in a corner. I expressed my surprise that so fine a stone should be unused or neglected, to which he replied:

"One of our fellow-craftsmen worked diligently and patiently in giving an artistic finish to this stone, and he hoped to receive great praise for his work; but when the master applied square and compass to the stone it was rejected because its proportions were unsuited to the plan of the temple."

I again expressed surprise, and remarked that the diligence, patience and goodwill of the workman should at least have received commendation. Pointing to the workmen, the fellow-craftsman said:

"If each workman should finish a stone for the temple according to his own ideas and notions, do you not see that no one stone would fit upon the other? A model has been given, that each workman may know the length, breadth and thickness which is required. He who does not follow the model works according to the promptings of his own personality, and not for good of the temple. It is the duty of fellow-craftsmen and apprentices to know and to obey the laws. The fulfilment of the law will bring its own reward. But here comes an overseer. I must go to work. If you choose, you may accompany me."

He led the way to a stone, the simple carvings on which plainly indicated that it was only a part of a larger ornament. I expressed my doubt about its artistic finish, whereupon he replied:

"It is my work; the master's plan requires it."

By this time the overseer had joined us. He looked at the stone before us, measured it with straight-edge, square and compass, and at last he said:

"The stone is perfect in its proportions, carefully worked out, without breaks or hollows. It is according to the master's design. Take the stone into the master's hut. The master himself will engrave a design upon it which will give it a distinct individuality. With diligence and love, you have worked for the temple as a whole, and the master will no doubt give you an independent sphere of work."

He left us alone.

The fellow-craftsman was touched by the decision of the overseer, and said:

"I do not deserve what he promises. I only did my duty in the work assigned to me. But I trust that this experience will give you courage and will strengthen you in your determination to go on with your work."

Noticing my embarrassment, he continued:

"Hope on! Despair not! He who sincerely strives will eventually attain! Will you show me your work?"

"Not now," I replied; "another time, when I am more composed."

He did not urge me further. I was deeply moved and unable to at once decide. At last I took him by the arm and said:

"Come with me."

As he approached the workshop and seeing my stone from a distance, the fellow-craftsman said:

"You have not begun work on it."

"Come on and see," I said.

A few moments later we stood before the stone. With sadness, he looked at my work, and it seemed as though he were uncertain whether he should speak to me about it.

"You now see," I remarked with bitterness, "how much labor I have spent on this stone."

"I see," he remarked calmly. "All seek the way; all desire to do right. In the beginning they err. Happy he who discerns the true path and finds his real work."

"You wish to console me for my blindness, my stubbornness, my pride, and the time lost," I said.

He replied: "He who has the courage to rise above failure after recognizing his defects, and to try again, has lost nothing."

He then examined the stone carefully. It was a huge stone,

with pyramidal projections, on each of which I had graven a separate design. I could not make up my mind to remove these projections, well knowing the physical and mental labor I had spent in carving them out and polishing them. On each projection I had represented business, home, and social life; music, poetry, wars, politics, forms of worship; and, in fact, such objects and ideals as seem of most importance in human life.

"You have devoted much time to your stone," he remarked. "But to what purpose is all your work?"

"The knowledge of having worked," I answered.

"Have you the courage to listen to advice?" he asked. I signified my willingness, and he continued: "I have never been in the master's hut, and cannot therefore explain to you the whole plan of the building on which we work. But from what I have gathered here and there I am convinced that the plan by which we should work has been designed with great wisdom. No deviation from this plan will be permitted, or even a single line, though it should take countless years to finish the work. Our work is unlike ordinary structures. For such, the plan is designed to suit location, building material, the means of the builder, and other minor considerations. With such it often happens that the plan is changed during the process of construction. But for our temple the plan is unalterable. For our temple only such work will be accepted as is finished according to the design. The plans of men are manifold; the plan of our builder is unity. The temple completed will express one grand idea. You will understand why the stone which we first saw was rejected, and you may draw your conclusions as to what you have to do with the stone which lies before you."

He grasped my hand in brotherly love, and left me.

On the following day I went alone to look at my stone. With a feeling of satisfaction, I examined it. At last I exclaimed: "Should this labor have been for nothing? Shall I have developed my faculties for nothing? For what purpose were we endowed with all these splendid capacities? Yet for whom have I labored? To what purpose have I used my endowments?" I had then to acknowledge that it had been solely to cater to luxury, to wealth, to pride, to ambition, and for my own plans. I was silent. Then it seemed as though a voice within me said: "*That work which is not according to the design of the master will be rejected.*" I quickly took my tools and removed the largest projection from the stone. As it lay before me I felt

as if part of my life had been taken from me. I could do no more that day. On the day following I underwent a similar inner battle, but I removed another projection. This continued each day until all the points, with their ornaments, had been removed.

When the work of elimination was complete I stood before the rough block and felt as if everybody and everything had forsaken me. I could find no rest nor calm as long as the many projections, with their splendid carvings, lay before me. I removed them to a distant place, but still they attracted me. I doubted whether I could ever overcome their attraction. At last, in a fit of desperation, I destroyed them, and they lay nearly ground to dust before me. Now I had nothing which could draw me from my task, and I worked with apathy at my rough stone.

When I had finished one side of my stone my friend paid me a visit. Our greetings over, he asked me what had become of the projections, with their ornaments. I showed him where they lay. He grasped my hand warmly and said:

"You have conquered and have taken the first step. Go fearlessly on, and the spirit of equanimity will descend upon you. Since last I saw you I have been in the master's hut, and can now say that what I have told you about the plan is true. I cannot tell you more at present. Be firm. Wisdom is near you. She will guide you."

Thus encouraged, I continued my work. The memory of past events gradually became indistinct as new experiences taught and convinced me that man-made plans are changeable and evanescent, and that only by working in harmony with the great universal plan will one find that freedom and contentment which is erroneously sought in personal thought and power.

My stone was at last finished and accepted. I carried it to the hut of the fellow-craftsman to give it the necessary finish, and when this was done I was admitted to the master's hut. I was there permitted to hear the voice of the master, which at first was indistinct. But I now have the irrefutable conviction that only that work will be accepted which is in accord with the universal plan.

Lead us! O Eternal Light!

We have a stone to perfect. May we always see clearly how the work should be done. The design to be worked out is of Oneness, of Brotherhood. The work which is not done for

brotherhood is rejected. Only through brotherhood is eternal union possible. In brotherhood we find an ever-flowing fountain of happiness. In brotherhood we find true knowledge, true action, and a freedom through which we grow in strength, purity, and Wisdom.

“What *art* thou afraid of? Wherefore, like a coward, dost thou forever pip and whimper, and go cowering and trembling? Despicable biped! What is the sum-total of the worst that lies before thee? Death? Well, Death; and say the pangs of Tophet too, and all that the Devil and Man may, will or can do against thee! Hast thou not a heart; canst thou not suffer whatsoever it be; and, as a Child of Freedom, though outcast, trample Tophet itself under thy feet, while it consumes thee? Let it come, then: I will meet it and defy it!” And as I so thought, there rushed like a stream of fire over my whole soul; and I shook base Fear away from me forever. I was strong, of unknown strength; a spirit, almost a god. Ever from that time, the temper of my misery was changed: not Fear or whining Sorrow was it, but Indignation and grim fire-eyed defiance.

—*Diogenes Teufelsdröckh* in Carlyle's *Sartor Resartus*.

LIFE PLAYS.

BY JOHN B. OPDYCKE.

We are a goodly company on the road,
 Whose varied repertoire must be discreet.
 We play life stands in every world abode;
 Our time with future bookings is replete.
 When at the end of single runs we meet
 Our manager he gives us honest pay
 By placing us in new parts on his sheet
 According as the old ones we did play.
 If stage fright or incompetence holds sway
 In our interpretation of a role,
 By his decree in that same place we stay
 Until we have our acting in control.
 The scheme's great beauty is: no man can rob
 The management by throwing up the job!

THE ELEUSINIAN MYSTERIES.

BY DR. W. WILLIAMS.

AFTER thoughtful reflection, the philosophic student observes that the great law of birth, development and decay, symbolized in India by the Trimurti Brahma, Vishnu, and Siva, prevails and operates not only in the physical world, but manifests itself also in the history of Humanity, in the different phases of civilization, as also in political institutions and systems of religion and philosophy. From the sciences of Geology and Paleontology we learn that this law from the first dawn and advent of life upon the earth has never ceased, but in its silent action has been marked and manifested by tremendous catastrophes of flood and fire. The beds of mighty oceans have been elevated into lofty mountain ranges and continents once teeming with nations gifted and endowed with a knowledge of the powers and forces of nature and the application of mechanical laws vaster and more profound than the science of the present time, have disappeared, engulfed and submerged beneath the waves, leaving few traces of their existence. From the records of antiquity and the pages of human history we read and discern the rise of kingdoms, the fall of states and crash of empires, with their dynasties of great heroes and mighty potentates, whose martial exploits were once the theme and subject of the world's admiration. We learn of civilizations that in the heyday and culmination of their grandeur were distinguished by their productions of art, their scientific discoveries and works of loftiest genius, reflecting a lustre of glory that will never entirely fade or become extinguished, of political systems of government inaugurated by law-givers and statesmen renowned for their wisdom, of religious institutions founded by great spiritual teachers and reformers whose primary object was to raise humanity on to a higher plane of existence—all have passed away into the shadowy regions and oblivion of the great past, under and through the action of the

unceasing and relentless law of change, of which we ourselves are also subjects at present. Time, the servant of Karma and of the law of action and reaction, of progression and retrogression in its continuous silent march destroys or changes all things; yet it is powerless to extinguish and quench within the mind of man the ingrained desire for that higher knowledge which he feels will emancipate him from the thralldom and subjection to natural forces, of which his destiny is not to be their slave, but their ruler and master. It cannot wholly annihilate and eradicate from his nature the *desire to know*, the primum mobile of all human activity and exertion, by means of which he will be able to realize his future destiny. Man stands between the past and the future. To the former he turns to gather the fragments and debris of knowledge that have floated down on the stream of time, and from them and the experience gained from the science of the present he calmly and expectantly hopeful stands before the impassive sphinx of the future, waiting until it reveals those secrets of nature essential to his terrestrial happiness and welfare, as also necessary to his further progress in the scale of being. Nor will he be disappointed if he lives in obedience and fealty to the instincts and dictates of his inner self. "Dust thou art and to dust returneth" is not the doom of the soul of man. A higher destiny awaits it at the terminus of its pilgrimage—the attainment of a goal of existence which in the grandeur of its expanded faculties, the entrancement of its intellectual and spiritual intuitions and powers of perception is beyond expression; a momentary and flashlike glimpse of which by a Hebrew seer caused him in a thrill of ecstasy to exclaim, in the words that have echoed through the ages: "Eye hath not seen," said he, "nor ear heard, nor hath it entered ever into the heart of man to conceive what the Divine hath in reserve for humanity regenerated, for mankind, enlightened and perfected."

In the discussion and elaboration of the subject of Ancient Mysteries, with their attendant rites and ceremonies, we have first of all to survey their origin and development, to dwell upon the special causes which called them into being and contributed to their exerting such a wide influence over ancient national life and character. We shall come face to face with moral forces and their action upon man and his political, social and cosmical relations which have never ceased in their operations in moulding and fashioning national polity and religion. We shall detect the same law of change and decay in the history of Ancient

Mysteries as is manifested and observed in that of human institutions and cull therefrom facts and particulars the comparison of which will greatly aid us in understanding and comprehending the great secret of human existence on this earth. Many and various have been the opinions of the learned on their first origin and importation into Ancient Greece and Rome, where they exerted a great influence as a factor in public life and manners. The consensus of opinion is that Egypt was their birth-place, though many writers give the preference to India. From modern researches and archæological investigations it may be inferred with a great amount of credibility that the mysterious and now submerged continent of Atlantis (notices of whose greatness in the arts and sciences and the high state of civilization it had attained are found scattered in the works of ancient writers) was the first and chief center from which emanated those systems of religion and polity which, spreading over the western continent of Europe and Northern Africa, took deep root in the valley of the Nile and ultimately contributed to the national fame and glory of Egypt, causing it to be regarded as the real mother of art and science, the teacher and instructress of the world. This view is strengthened and confirmed by the fact acknowledged by all great authors that Erectheus, a great law-giver of Atlantis, was the first introducer of the mysteries, whether direct or through Egypt cannot now be ascertained or determined with certainty. This, however, is known, that the mysteries proper were of foreign origin and celebrated with the object of raising the popular mind to a higher plane of thought than that of the merely phenomenal and sensuous, which in all ages has tended to the degradation of humanity and retarded its moral and spiritual progress. To counteract this and to enable them the better to rule and govern the people under their control, wise and human kings had recourse to the hierophants of occult and secret societies to inculcate a higher philosophy of life than was then general, and thus raise them out of the state of moral and intellectual and spiritual degeneracy into which they had declined. To attain this object, to enforce their teachings, that they might reach and affect the popular mind and conscience, it was considered advisable to celebrate the mysteries at the close of the various and numerous festivals which were held at different seasons of the year throughout Greece and surrounding countries. These festivals, from time immemorial, had been held in honor of different gods and goddesses, during

which scenic shows and plays representing their chief acts and exploits were held, followed by games and sports after the performance of the public sacrifices, and which were attended by crowds of people, old and young. They sometimes lasted several days, during which no business was transacted, from a general belief that it was unlucky to do so. At Delos the Athenians celebrated an annual festival, the institution of which was attributed to their great national hero, Theseus, who, on his return from a successful expedition to Crete, vowed to send a yearly sacrifice to that island. The ship bearing the official worshippers was reputed to be the same in which Theseus himself had sailed to Crete, and when about to proceed on its voyage was decorated with garlands of flowers by the priest of Apollo. On its arrival at the sacred isle the worshippers, called Theori, went in procession to the temple, each of them crowned with leaves of laurel and preceded by men carrying axes. After sacrificing to the god with great solemnity, they returned to their vessel and, sailing back to Athens, were received and welcomed with great demonstrations of joy. The people ran in crowds to meet them, prostrating themselves before them as they walked in procession from the port, and the greatest festivity prevailed throughout the city. During the absence of the vessel it was unlawful to put any criminal to death, and it was owing to his condemnation on the eve of its departure from Athens that the philosopher Socrates obtained a respite of thirty days.

Similar festivals in honor of the gods and goddesses were held in all adjacent countries. Thus the worship of Diana was celebrated at Ephesus, where was built her magnificent temple, esteemed as one of the seven wonders of the world. There was one called The Artemisia, held in honor of her at Delphi with the greatest solemnity and pomp of ceremony. In Attica another feast was held every year, called the Brauroni, from the name of a town in which was dedicated a temple to her worship. A goat was sacrificed and hymns were sung. Female children between the ages of five and ten years attended, attired in yellow garments, to be consecrated to Diana, a ceremony to which great importance was attached by their parents, similar to that of the rite of baptism in modern Christian churches. Venus, Mercury, Bacchus, and Vulcan, all had their special and peculiar feasts and order of priests for the performance of their different rites and ceremonies. The worship of Vesta, introduced among the Romans by Numa, a great initiate and law-giver, is of pecu-

liar interest. He appointed four priestesses to tend the sacred fire, which was kept constantly burning on her altar, but were afterwards increased to six by Tarquin, the reigning monarch. They were required to be of illustrious family and without any personal blemish. They were chosen between the ages of six and ten, and the period of their office extended to thirty years, during which they were required strictly to observe the dictates of chastity. The first ten years were passed in learning their sacred duties, the ten following in performing them, and the latter in instructing and educating the vestal virgins who were novitiates. On the expiration of their period of service they were permitted to leave the temple and marry; but, previous to this, any act of incontinence on their part was punished at first with death by stoning, but afterwards by immurement in a vault, to which the wretched victim was dragged in a solemn procession, where she perished miserably through starvation. It was, however, seldom that this cruel punishment was inflicted on vestals who had broken or violated their vow of chastity, as during a period of a thousand years only eighteen cases were known in which the penalty was carried out. Their costume was a white veil bordered with purple, a white linen surplice, a flowing purple mantle and a peculiar close-fitting cap with hanging ribbons. Their principal duty was to watch in turns the sacred fire, the extinction of which foreboded some dire calamity to Rome, and the negligent vestal who permitted it to expire through any cause whatever was severely scourged by the high priest. When this happened it was rekindled from the sun by means of a burning lens. The vestals were maintained at the public expense, and enjoyed great privileges. Any offense against them was punished with death, and they were amongst the few to whom interment at death within the city walls was accorded. On the annual festival of Vesta, which was observed on the 9th of June each year, high-born ladies and Roman matrons walked barefooted in procession to the temple of the goddess. The festival of Isis lasted nine days. The priests walked in procession barefooted, clothed in white garments, whilst vessels filled with wheat and barley were borne from a mythical tradition that Isis had first taught the Egyptians to cultivate the earth. During the night priests were engaged in the performance of various sacred rites and ceremonies in the temples. The sacred birds were regaled and hymns chanted and sung by young female choristers.

There was also in Egypt another great festival, that of Adonis, which was prolonged during eight days. During the first half of this period the death of Adonis was mourned over with tears and lamentations, but during the other part no sounds save those of most unbounded joy were heard. Men and women, wearing garlands of flowers, ran along the streets crying, "Adonis lives! Adonis is returned to us!" Strangely similar to what prevails in European countries where the Greek Church exists, when, on the morn of Easter Sunday, the common mode of greeting each other is, "Christ is risen!" answered by, "Has risen from the dead. Peace be unto you!" At the termination of most of these feasts and festivals secret rites and ceremonies were then celebrated and widely known as "The Mysteries," in which no one was allowed to take part or be present without a previous initiation and an engagement to secrecy. They were generally held in places favorably situated as centers whither the people could easily assemble. Those of Cabiri took place in Phoenicia, those of Osiris and Isis in Egypt, of Cybele in Samothrace, of Jupiter in Crete, whilst those of Venus were held in Cyprus, and those of Ceres at Eleusis, a town in the neighborhood of Athens. In all of them alike the greatest circumspection and care were exercised in the choice and acceptance of candidates for initiation. None but pure-born citizens and of irreproachable character were admitted, which tended to exalt them in public estimation. By their secret system of intercommunication it was rendered doubly impossible for any to become an initiate whose life and character would not bear investigation, so that to be admitted was a passport to the highest offices in the state. It was, however, at Eleusis that the most famous and renowned mysteries of Ceres were celebrated every fifth year. They are believed to have been introduced into Athens at least 1356 B. C., and were known and attended by persons from all parts of Greece. They were celebrated in the month of September, and lasted nine days, and divided into the Lesser and the Greater Mysteries, the first of which took place at an adjacent town, called Agra. The aspirants into the Lesser were requested to observe nine days of strict purity, during which they sojourned at Agra and bathed in the river Illissus, immersing themselves seven times. At the end of that period they repaired to the temple of Ceres, wearing floral garlands upon their heads, and offered up prayers and sacrifices before her altar. Their initiation consisted of certain mystical and

occult rites, the sole design of which appears to have been to excite interest and prepare them for the reception of secrets to be afterwards disclosed in the Greater Mysteries at the close of their five years of probation. The Greater Mysteries commenced on the first day by general assembly of all the neophytes that had been approved and accepted. On the following day they bathed in the sea. On the third barley and other produce were offered to Ceres, and these oblations were esteemed so sacred that even the priests themselves were not allowed to partake of the offerings on this occasion. A solemn procession through the streets of Athens took place on the fourth day, when the holy basket of Ceres was carried in a consecrated carriage, followed by women bearing vessels filled with carded wool, salt, pomegranates, certain cakes, boughs of ivy, and greeted everywhere with joyful acclamations and cries and shouts of "Hail! Ceres! Hail!" The following day was called the torch day, because neophytes ran about the streets with flaming torches in their hands, in commemoration of Ceres lighting a torch at the crater of Mount Etna when searching for her daughter Proserpine, who was carried off by Pluto. The sixth day was a grand and interesting one, and called after Iacchus, son of Ceres, who was fabled to have accompanied his mother with a torch in search of her fair daughter. His statue, with a torch in the right hand, was carried in procession from a suburb of Athens to Eleusis, its bearers and those who accompanied it being crowned with myrtles and preceded by choristers and musicians playing all kinds of brazen instruments of music. The road from Athens to Eleusis, thronged and crowded on this occasion with persons of both sexes and of all conditions, was called the *Via Sacra*, or the "sacred way," and between the two places were two resting spots, at which they halted, the first being near a remarkably fine fig tree, and the second on the bridge over the river Cephis. The entrance into Eleusis was by an avenue known as and called "the mystical way," and until the conclusion of the rites and ceremonies was crowded by troops of visitors from all parts of Greece. On the seventh day a variety of gymnastic sports and games were celebrated, in each of which the victor was rewarded with a measure of barley which was believed to have been first sown at Eleusis. The next day was distinguished by the celebration of the Lesser Mysteries, which were repeated for the sake of those who, through some cause or accident, had lost or missed the opportunity of being initiated. On the final and

concluding day the solemnities were commenced by the placing of two earthen vessels filled with wine in front of the temple, one towards the east, the other towards the west. Certain mystical words being pronounced over them, they were thrown down and emptied on the ground as a libation to the gods. As soon as night appeared the candidates for the Greater Mysteries, along with the older initiates who had passed through all the grades and acquired the secret teachings, crowned with myrtle, entered the precincts of the temple and were received by the hierophant and attended by ten of his officers and assistants in the sacred ceremonies. The hierophant was always an Athenian citizen, and held his office for life. He was required to observe the dictates of the purest chastity and dedicate himself entirely to the duties of his office. To this end he annointed his body with the juice of hemlock, which was considered to deplete the heat of the body. The first thing required of the neophytes after entering the temple was the washing of their hands in holy water, typical of the inward purification necessary as an essential preparation, as the mere cleansing of the body itself was not acceptable to the gods unless conjoined with purity of mind and heart. Slowly and in silence they were ushered into the great mystic subterranean assembly hall, where they stood enraptured, lost and entranced in awe and wondering amazement in witnessing sights and objects so transcendental in their character that they were never forgotten in after life. Strange noises resounded everywhere, and the very foundations of the temple seemed to shake and tremble beneath their feet. Spectral flashes of light blazed suddenly forth with a dazzling brilliancy, flittered for a moment, and then all was dark. Presently ethereal-like forms shone out of the dim obscurity, enshrouding the temple. Hymns were chanted in subdued tones by the hierophant as bright and luminous figures appeared and disappeared from their wondering gaze. The shades of great heroes and former benefactors of the human race who had once lived and suffered on its behalf, and whose names were still household words, flashed into view, instilling into the minds of every beholder an elevation of thought and feeling they had never experienced before. There are many allusions in the writings of ancient authors to these wonderful spectacles. Apuleius states "That as the celestial beings passed in review before the spectators a hymn was chanted by the hierophant." Dio Chrysostom, a Greek historian, writes: "As when one leads a Greek or bar-

barian to be initiated on a certain mystic dome, excelling in beauty and magnificence, when he sees many mystic sights and hears in the same manner a multitude of voices, where darkness and light alternately affect the senses and a thousand other things present themselves before him." Proclus, also a great initiate and philosopher, affirms: "The initiated observe the shades and forms of many things." Ere the ceremonies were brought to a close the hierophant, standing reverently before the mystic altar, chanted in low and solemn tones:

"I will declare a secret to the
Initiated, but let the doors be closed
Against the profane.

"Attend carefully to my song,
For I shall speak and discourse of
Important truths.

"Suffer not therefore the former prejudices
Of your minds to deprive you of that happy life
Which the knowledge of these mysterious truths
Will procure for you.

"Meditating on the Divine Nature, incessantly
Contemplate it, restraining and governing well
The mind and the heart.

"Go on in the right way and see
The sole governor of the world.
He is *One*, and of Himself Alone;
And to that One all things
Owe their existence.

"He operates through all, and is never
Seen by mortal eyes; but does himself
Behold everything."

The secrets were then read to the initiates, or "Epoptai," as they were now called, by the hierophant from a large book (or rather tablet made of two stones cemented together), on the conclusion of which another hymn was sung, and the assembly was dismissed on the exclamation of the strange, mystic

words: KONX OM PAX,* which, it is said in the Phœnician language, meant "Watch and abstain from evil." The garments worn by the initiates at the celebration of these mysteries were treasured and regarded as sacred, and were worn until unfit for wear, when they were dedicated to Ceres.

And here the question arises, What were the secrets imparted and revealed to the epoptai? Ere giving an outline of them it is necessary to glance at, to acquaint ourselves with the moral and religious state of the people in general. In those early times there existed no institutions, as in the present day, of churches and chapels for the dissemination and inculcation of doctrines affecting the outward or inner life and conduct of the individual. All learning was confined to the priestly and philosophical orders, and general literature as a subject of education did not exist. The basis of all moral and religious training was formed out of the poetic legends and myths of the doings of gods and heroes, many of which were of an immoral character and tended more to the degradation than to the elevation of public life and manners, encouraging rather than restraining the indulgence by the young in habits and acts of vice and dissipation in their worst forms. Hence the chief reason for the introduction of the mysteries by the chief officers of states was the imparting of religious ideas and teachings of man's true relation to the Deity and also of his future destiny, respecting which there prevailed a deplorable amount of ignorance and uncertainty. Men knew they were here, but had not the least idea of the object and purpose of life, so that their general philosophy as a rule of life was, "let us eat and drink and enjoy ourselves, for tomorrow we die." To counteract this sensualistic philosophy and render nugatory this baneful dissolvent of society and destroyer of national life and virtue, was the chief cause for the introduction and celebration of the mysteries at the end of popular festivities, when greater opportunities and facilities were afforded for indoctrinating the people with higher and loftier views and with truer and more correct ideas of human life and destiny. Slowly at first but surely, they accomplished their object. Slowly but surely, under the influence of their teachings and the philosophy imparted,

*The signification of these mysterious words has been a perplexing puzzle to classical scholars, as they could not be derived from roots in the Greek language. Soma de Koros, a learned Hungarian, after several years' residence in Thibet, during which he made himself thoroughly acquainted with Buddhist theology and philosophy, was the first to discover their meaning. They are really Thibetan words signifying Hail! or Salutation to the Holy One! See Pocock's "India in Greece," in the Appendix.

society became renovated and purified. The arts and sciences began to progress and exercised a beneficent influence by the production of works in architecture, sculpture, poetry, and painting, the matchless beauty and elegance of which has never since been equalled or at least surpassed. In social and public life, new ideas and clearer conceptions of right and duty prevailed. A high popular standard of moral conduct came into existence exciting and rousing to deeds of unselfish patriotism, and devotion to the welfare of state and country. Sensible of these great changes within and without themselves and deeply appreciating the benefits accruing therefrom, no wonder the mysteries were recognized and honored as the origin and cause of this new and higher and better life, this vastly improved condition of society as may be learned from the writings of philosophers, and historians both of Rome and Greece. Isocrates, a great orator and teacher of eloquence at Athens, speaks of the mysteries as the thing human nature stood most in need of, and says further that Ceres made the Athenians two presents of the greatest consequence: corn, which brought us out of a state of barbarism; and the mysteries, which teach the initiated to entertain the most agreeable expectations touching death and the hereafter. Cicero amongst the Romans, the *facile princeps* of orators, observes: "For as, in my opinion, Athens has produced many excellent and even divine inventions and applied them to the uses of life, so has she given nothing better than those mysteries by which we are drawn from a material and savage life and tamed as it were, and broken to humanity. Truly are they called *Initia* for they are indeed the beginnings of a life of reason and virtue whence we not only receive the benefits of a more comfortable and refined subsistence here, but are taught to hope for and aspire to a better life hereafter. Aristides, a great and famous Athenian, affirms "that the welfare of Greece was secured by the Eleusinian Mysteries," and Euripides the tragedian, makes one of his characters say "I was blest when I got a sight of the Mysteries." It was also a proverbial saying when anyone thought himself happy: "I seem as if I had been initiated into the higher mysteries" and last, though not least, Plato that giant of ancient learning and philosophy avers, "In my opinion those who established the mysteries, whoever they were, were well skilled and conversant with human nature. For in these mysteries it was of old signified to the aspirants, that those who died without being initiated,

stuck fast in mire and filth, but that he who was initiated and purified, should at his death, have his habitation with the gods." What, it may be asked, were the character and nature of the secret teachings in these mysteries that wrought such great and remarkable changes in individual life? What the philosophy inculcated, that had the power to raise man out of a merely animal existence, to wean him from the indulgence in sensual appetites and passions so degrading and subversive of that manly self-respect the progenitor of a truly noble life? What was there special and extraordinary in the new ideas instilled into the minds of the initiated, that, sinking so deeply in their hearts and becoming incorporated in their lives, produced such a wondrous change of character that can only be described as a palingenesis, a *Renovatio vitae*, a new birth? They were the old but forgotten doctrines and teachings handed down through the ages and promulgated by an illustrious unbroken series of great souled and noble-minded masters and initiates, sent into the world at varying intervals by the *Nameless One*, the great watcher over human progress and enlightenment, through whose self-denying efforts and labors mankind has not been left to wander and drag out existence in mental darkness and ignorance of his destiny, and of the operation of those cosmic laws by the observance of which he can acquire the ability and power to raise himself in the scale of existence and approximate himself to the nature of the Divine Being. The doctrines of the prospective and conditional immortality of the soul through its unification with its divine Ego or Higher Self, of Reincarnation, Karma, the mode of its operations and effects, or, in other words, of moral causation and its far reaching and all pervading influence and results, of the great laws regulating and governing individual life in all its different phases and stages of progress and development,—of the action of forces contributing to the rise and fall of kingdoms, the culmination and crash of empires, the birth and extinction of the nations and races of mankind,—these the great doctrines taught and impressed upon the minds of the initiates who, as they wended their way in silence through the dim corridors out of that subterranean temple after witnessing such awe-inspiring evidences of man's existence hereafter and listening to words that breathed and truths that burned and entered into their inmost nature, felt that they had parted forever from the past with its darkness and error and stood on the threshold of a new and diviner life of selfdenial, and devotion

to the service and interests of humanity. And here we must conclude our remarks on a subject fraught with so much interest to the theosophical student. In a future paper we purpose referring to the higher grade of initiates in the mysteries known as the *Teleioi* or perfected ones, their attainments, and the functions which along with their hierophant they discharged. The mysteries have long since ceased to be recognized as public institutions, being now replaced by cathedrals, churches, and chapels of all denominations and sects, each antagonistic to the other in their views of truth and the science of spiritual life, and with priesthoods whose methods of instruction are similar to those of ancient times. The great law of change has swept the mysteries into oblivion but has not destroyed them. They are still in existence; still carrying on their mission in all lands and countries, and, as factors in the renovation and purification of individual life and character, still exert their power and efficacy, their great object still being the promulgation of truth, the truth that makes us free and raising us high beyond the din and clamour of jarring creeds and faiths, enrols us in the great brotherhood of the children of Light, the light known to mystic, ancient and modern, as the Beatific Vision, the apex of all knowledge, the culmination of all true education. *Magnaest Veritas et prevalebit* is a true saying, being both a guarantee and a prophecy of the future, that things will not always be as they are; that error and ignorance, selfishness and superstition, will not always hold sway; that when in the heart of man rises again the yearning and longing desire and craving after the light that lighteneth, sooner or later, every man that cometh into the world, then will The Mysteries come forth again out of the obscurity in which they are at present enshrouded and fulfil their mission, teaching and leading humanity to worship only at one altar, to bend in lowly reverence only before the shrine of Truth and express its gratitude and adoration again in the old mystic rune, *Konx Om Pax!* Hail to the Holy One! The only Lord and Sovereign of the Universe!

A SIXTH SENSE.

By E. B. GUILD, A. M., M. D.

I CANNOT conceive of an explanation of the universe and a consideration of its origin that can prove in any considerable degree satisfactory to the mind that does not include *PURPOSE* as a fundamental principle. The facts of evolution support a theory that starts nowhere and ends nowhere unless *purpose* is included in the original hypothesis, or else becomes an unavoidable conclusion in answer to the question "why," which obtrudes itself at every step of the inquirer. To say that results are the chance products of the action of force upon matter is an assumption from which the mind revolts.

If purpose is assumed, the great mass of facts observed verify it as the reason for the existence of the universe. If, on the other hand, the facts are massed and compared and classified and the processes of evolution analyzed, *purpose* becomes an unavoidable deduction.

Even a superficial observer of the admitted facts of evolution becomes aware of an unfailing and persistent impulse of force invariably producing a certain quality of results; one of these invariable results is change in form or structure of organs, such changes, as a whole, evidencing adaptation. By adaptation we mean the fitting of organs to the accomplishment of results. This is only another expression for *purpose*. Adaptation to environment is only a fitting to environment in such manner that environment may not prevent the accomplishment of the result. What result? Why, the result intended; that is to say, the purpose for which the organ was developed.

The development of the organs of sense is a story of fascinating interest. Protoplasm is the homogeneous matter which is the foundation of animal structure. We may look upon all animal matter as modifications of protoplasm. Let us picture to ourselves a mass of protoplasm, formless in itself, but shaped and reshaped by its environment. It seems alike all through. We detect no difference of any one part from any other part. It rests upon the bottom of the pool lightly, being but little heavier

than the water is in which it almost floats. It therefore moves easily, and its shape is being constantly changed by the inequalities of the harder surface with which it comes in contact. A mass resting upon the bottom of the pool, which contains something of food for the body of protoplasm, makes an inequality of the surface along which the body moves and about which the protoplasm folds itself and some molecules of which it takes to itself and so feeds itself.

By and by that surface of the protoplasm which touches the mass about which it folds becomes from the very contact denser, and its molecules more neighborly. Being closer together, fitted to each other, they begin to act more in unison with each other. In this way a set of molecules becomes responsive to the impingement of environment. They help each other to get food, and they help each other to repel invasion. They become sensitive; they feel; centers of sensation are developed; lines of communication are established between different centers, and those different centers begin to work in unison with each other to the common end of sustaining and preserving their individual life and begetting their successors. The life of the individual is conserved by the welfare of the whole.

From being responsive to the impingement of coarser and harder matter the most neighborly molecules become in time responsive to the touch of finer and softer matter. Why? Because by so doing they better sustain the individual and conserve the welfare of the whole, and because of the impelling influence which pervades the universe in its entirety from the atom to the sun. That influence is neither force nor matter. It is that which causes force to act upon matter. It is the cause of force and of matter. It is consciousness.

The expression of consciousness is the purpose of the universe, the reason for existence. It is consciousness seeking to express itself that causes molecules of protoplasm to respond to the impact of gross matter, and then to respond to the touch of finer matter, and then to that still finer matter which bears the vibration of sound, and then to that subtle substance which is the vehicle of the vibrations of light.

The responsiveness of the molecules did not cause matter, but they felt the gross vibrations of matter. The sensitiveness of the molecules did not cause sound, but their improved condition enabled them to receive and respond to the vibrations which we call sound. Consciousness, still seeking a better expression

of itself, the molecules, by its impelling influence, became responsive to the finer vibrations of light. Matter, sound and light always existed potentially in nature, but consciousness expressed itself upon the plane of sound and upon the plane of light as soon as a sufficiently sensitive organism permitted it to do so.

The "X" ray always existed potentially in nature, and manifested itself as soon as man perfected an instrument fine enough to make his eye responsive to its vibration.

The fruitful womb of nature holds in embryo the molecules which will form the organs whose birth will express forces as yet unknown to the mind of man.

As protoplasm did not know light until it made itself able to feel light, so man's sensorium will eventually feel and know vibrations to which it does not now respond, but which will express themselves as soon as he develops an organ sufficiently sensitive to respond to them.

Now he has refined certain molecules of matter to such a degree that they express what he calls "radial force," and his sensorium has responded to its vibration.

The "X" ray and radium are the voices in the wilderness crying "prepare the way" for the sixth sense.

Nature and man react upon each other. The material universe responds to his questions as soon and as fully as he is able to receive her replies. Man has developed the senses with which he has looked at and through matter. He has made himself able to know matter by length, breadth and thickness. He may be preparing himself to know matter and the universe by with-in-ness.

A FRAGMENT.

BY TOWNSEND ALLEN.

O prisoned soul of mine, why dost thou beat thy wings
Against the bars of life's enclosing cage?
Some day the door will open wide and thou shalt soar,
Free as a bird, to thine own heritage.

THE TRULY REAL.

BY ALEXANDER WILDER, M. D.

Herakleitos.

“FUTURE state is an illusion for present state,” says Emerson. “It is not length of life, but depth of life. It is not duration, but a taking of the soul out of time.” The present term of existence may be regarded as an episode in our career, during which the soul is more or less dormant and insensible to the life that really is. To this fact Sokrates refers in the *Phaedo* in the statement that those who pursue philosophy rightly are studying how to die. We can hardly suppose that he meant the mere disrupting of the present union of body and soul. There was a deeper undermeaning to the expression. He certainly was not thinking of any shriving, or making sure of better terms with his Maker, but rather of that purifying of the soul by which it became accustomed to be, so to speak, exalted and separated from those incidental conditions of corporeal life which shackle it to dominant influences of sense and worldly-mindedness. A modern poet aptly describes this as a state “while in, above the world.”

It is significant that the older faiths of which we have any distinct mention included with their local and social observance the sublimer initiations by which to prefigure and suggest an unfolding of the mystery of death. These were not mere coarse and unmeaning rites, as has been sometimes asserted, but were delineations and dramatic representations intended to suggest that which was beyond mortal view. They were designed to transport the thought from objects of sight and transitory character to subjects of profounder contemplation. Ficino, the Florentine Platonist of five centuries ago, explained the purpose. “The ancients,” he declared, “considered divine things as the only realities, and that all things else were only images and shadows of the true.”

The objection is sometimes made that such instruction ought to be given in plain speech, as it is hard to be understood when it is uttered in obscure expressions, occult phrases, and figures

of speech. It may be explained that all language consists of symbols and metaphors. We make use of conventional sounds to denote the things of which we take cognizance, and symbolics in speech are not very remote from the same principle. There is, however, a stronger reason given in the older of the three Synoptic Gospels. The writer describes Jesus as addressing audiences in anecdotes of a metaphoric character. "With many parables," it is recorded, "He spake the Word unto them, as they were able to hear it, and without a parable spake He not unto them." They were not ready to comprehend the under-meaning, and indeed, it is related, that he found it necessary when alone with his disciples to explain everything to them. Porphyry has shown that the ancient Mythology and Mysteries are susceptible of a like explanation.

In the dialogue between the two disciples of Sokrates, the cynic Antisthenes repudiates all spiritual problem or enigma. He could see man and horse, but not horsehood and manhood. "Because," says Plato, "thou hast only eyes that see the horse and man, but the eyes that see horsehood and manhood thou hast not."

The Apostle Paul has aptly defined the two grades of reasoners. "The psychic man," he declares, meaning by the term those who regard only the sensuous and external, "the psychic man receiveth not the things of the spirit, for they are foolishness to him, and he cannot know them because they are to be apprehended spiritually, but the person that is spiritual comprehendeth every thing." Accordingly in another passage he goes directly to the root of the subject. "We look not at the things that are seen, but at the things which are not seen," he remarks, pointing out their distinctive quality. The things which are manifest to the eyes and corporeal sense are "temporal"—belonging to the region of space and time, while the things which are not seen are eternal. The former are constantly undergoing changes of form and condition; but the latter are in every respect always the same.

Eternity is more than endless, unbounded time. It really has little to do with time except in a providential sense. Perhaps we may apprehend the meaning of the term more distinctly from the radical signification of its Greek equivalent *ΑΙΟΝ* from *αει* and *ον*; always being, that which is real and which always is. To such real being, the secondary concept of *existing* is simply that of standing out as subordinate and instrumental, and therefore is to be considered as in a degree distinct from its source.

It is as the word which expresses and manifests the thought. That which exists is created or begotten; it is temporal, and its relations are to things of the world of Time. But that which is eternal, that which really is, abides beyond and superior to time and space, to everything that can be measured or numbered.

In fact, we do not really pass out from time into eternity. That which we call "eternity" is not beyond or apart from the present life. It is being itself, a condition which has no reference to length or periods of time. Though we speak of it as extending "from everlasting to everlasting" it is always present, always now, without regard to past or future. We are in eternity *now* as entirely as we ever shall be. The soul perceives this when rapt in exalted conditions beyond the consciousness of time, and it then contemplates itself as imperishable and ever-continuing.

Indeed, so far as time is concerned it is but a domain of eternity, an externalizing of interior being, an outcome from essence, or from that which is beyond essence, an image of reality. It is a circle which begins in eternity and has there its end. The human soul, being involved in that circle and thereby allied to the conditions of physical existence, will return accordingly to the parental source when these are resolved.

We may conceive of this primal source as the Absolutely Good, for goodness alone is ever-abiding and self-subsisting. And that only which is permanent and unchanging is essentially *real*. It is infinitely more than abstract principle. It is will, intelligent energy without limit or qualification, life itself in essence, absolute and supreme even beyond all manifestation, of all and in all, "very God of very God."

As the quality of eternity is goodness, and the supreme Goodness is Divinity itself, the essence of Goodness is love. We have no cause to be blinded or misled by the fact which is apparent on every side, that all things are produced and governed by law. That energy which develops and controls all things is a principle which is stable, unchanging and beneficial; and it is operative solely for the sake of the *unchangeable* and Permanent. There is no destructive divinity in the matter, no mere merciless Force wrecking and devouring whatever comes into existence, but a beneficent energy at one with infinite intelligence and all-pervading will. And that will, an ever-persistent and ever-abiding love, is thus the source from which all have their beginning, and by which all live, and move and exist. It works no ill to any,

and is itself the inherent principle and perfection of law. Like the ocean of ether, it surrounds and permeates the world.

As, however, our faculties are to an indefinite degree inchoate and unfolded, we may not assume to comprehend the subject fully, but nevertheless, we may apperceive and know Divinity, being ourselves participant of his nature. The human soul came forth from the divine substance, and therefore, as the apostolic writer declares, it has its home and citizenship in heaven. As it awakens from its lethean condition, it becomes cognizant of this and lives the eternal life, the life of eternity. There is therefore no necessity to go out of the world or out of ourselves, but only to know that which really is, and do accordingly.

“Our pursuits are our prayers; our ideals, our gods.”

There's a money O' the soul, my boy,
Ye'll find in after years,
Its pennies are the sweat drops
An' its dollars are the tears;
An' love is the redeemin' gold
That measures what they're worth,
An' ye'll git as much in Heaven
As ye've given out on earth.

Fer the record O' yer doin'—
I believe the soul is planned
With an automatic register
T' tell jest how ye stand,
An' it won't take any cipherin'
T' show that fearful day,
If ye've multiplied yer talents well,
Er thrown 'em all away.

When yer feet are on the summit,
An' the wide horizon clears,
An' ye look back on yer pathway
Windin' thro' the vale o' tears;
When ye see how much ye've tresspassed
An' how fur ye've gone astray,
Ye'll know the way o' Providence
Ain't apt t'be *your* way.

—*Jedediah Feary in Eben Holden.*

A GHOST AT WILL.

BY JAMES H. CONNELLY.

SEPARATION, temporarily, between the astral and material bodies is by no means the impossible and preposterous thing ill-informed persons imagine it. Indeed, it is not even difficult, for one who knows how and has developed the power requisite. It is simply a matter of intelligently applied will force. To do it safely is another matter. But it is safe enough, as well as easy, when you once really know how.

The astral principle in men, impelled by desire, is not only the connecting link between mind and body, but it is also the vehicle of the life principle. It is coextensive with the corporeality and part of every material molecule, but subject to independent control by the mind, which is simply the tool of properly-trained will. The operation of death wholly separates the astral from the material, and such complete separation in life instantly brings death. It is therefore necessary for him who would "go out in his astral form" to know how to leave a sufficient part thereof in its fleshly envelope to maintain the vital spark for revivification of the whole upon reunion. Failing in that, his place in the mundane world is inevitably lost, and his plight on the astral plane must be embarrassing, to say the least. Another thing of the highest importance to a safe issue from the experiment is that no serious injury must be suffered by the body during its abandonment; but that must be so evident to everyone that it need not be dwelt upon.

Even when the body is left under safe conditions there is still danger. The astral plane upon which the bold experimenter ventures abounds in dangerous illusions, and is inhabited by myriads of beings, many of whom are very inimical to humanity, of exceeding malevolence and power over astral matter that is to be justly dreaded. The astral form of the intruding human spirit, untrained to meeting and overcoming these malign entities, is in great peril of destruction by them.

Yet, notwithstanding all these dangers, nothing else has such fascination for students of the occult as this temporary libera-

tion from the thralldom of the flesh. Almost invariably they essay it before being properly prepared, and many lose life or reason in the attempt. Nevertheless, an ancient teacher has written: "A fatal result to the attempt is very probable, but this should not deter any earnest student from making it, for there is great merit in the attempt itself. Its benefit will accrue in the next incarnation." And, I may add, it must be made some time, if one means to persist upon the path to the higher knowledge. But before making the experiment let the student be sure of his physical, mental and moral fitness to attempt it.

In my own case I have no doubt of having tried and died therefrom in a previous incarnation, from which I have not yet been able to lift the veil, and, as promised by the old teacher, the merit of the attempt has been rewarded by success upon repeated endeavor. I had given hardly more than seven years to rather intermittent study on occult lines in this present life, and did not have the presumption to believe myself adequately prepared for venturing upon the astral plane, when sharp necessity for escape from imminent physical danger inspired me to make the attempt. That it was successful, in every way, is evidenced by my being alive now to narrate the experience; but it certainly has involved me in some of the greatest anxieties I have ever known.

Two summers ago, in the interest of two clients, I visited the mountains of West Virginia and Tennessee. One, owning large coal land property, employed me to find a practicable route for a railway, by which his coal might be got out to market. The other, wanting a great deal of large cherry timber, heard it was obtainable where I was going, and engaged me to find it and secure options on its purchase if possible. Of course, it was requisite that I should keep the knowledge of my business to myself. I took care to appear simply a Northern city man, seeking relaxation and rest during a brief vacation in the mountains. In that character I burdened myself with a gun or fishing rod whenever I went abroad, but made very little use of either. From my point of view, I was leading the most harmless, unobtrusive, inoffensive life possible, attending strictly to my own business, about which I bothered nobody, asking nothing of anybody but to be let alone, and dreaming of nothing less than that anybody should interest himself in my proceedings. As I learned soon enough, however, I was pursuing precisely the

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course best adapted to get me into serious trouble in that unique community.

Temporarily residing at a little tavern in Jackville, a small village at the foot of the Great Smoky Range, I was out in the lower part of the mountains almost all the time, exploring the labyrinthine ravines among which I hoped to find an easily accessible, if tortuous, way to the coal. It was weary work, and sometimes night would come on when I was too far away from my hotel to attempt returning in the dark. In such cases I sought shelter in some mountaineer's cabin. It was always accorded, but, as it seemed to me, unwillingly. The people appeared to regard me with suspicion and ill-concealed dislike, which no efforts of mine could overcome. Making all due allowance for their shyness and the absence of any common conversational ground between us that I could discover, their evident hostility seemed as unreasonable as it was strange.

The inexplicable conditions culminated one afternoon when I had seated myself on a rock by a mountain path to rest. Three quaint but stalwart ruffians suddenly popped out of the bushes, snatched my gun and seized me. I did not resist. Either of them was much more than my match physically, and all were armed. Besides, I took it for granted their purpose was simply robbery. So I said, with assumed coolness:

"It is hardly worth your while, as I never carry much money about me; but what I have you will find in my vest pocket, inside."

"We're no thieves, you d——d skunk!" replied one of the men furiously, raising his gun; and I believe he would have dashed out my brains with its butt had not his companions restrained him. "It's more that we'll have of you," he added threateningly.

"Then," I responded, "there must be some serious mistake, which I am quite at a loss to apprehend."

An older man answered me: "There's no mistake; it's all right, but serious enough for you, you'll find. We only do one thing to spies when we catch them."

"But I am no spy!" I protested. "I have not the slightest interest in anybody's business but my own."

"What's the use wasting time?" spoke up, impatiently, the fellow who had tried to brain me. "Let's kill him at once and be done with it."

"Not here you don't," objected the third man. "All have

got to share alike in the job. Then all mouths will be kept shut."

"That's sense," assented the elder man. "Fetch him along to the cave."

Upon that some argument ensued as to the prudence of taking me there, which made the man who proposed it laugh.

"He'll never tell anything he sees," he said, ominously, and the others agreed with a dual, "That's so."

Then they pushed me ahead of them up the path, holding me fast by a rope bound around my wrists behind my back. Our way led us along a narrow ledge of rock, with a precipice hundreds of feet deep beside it, to a small opening, entering which we found ourselves in a spacious cavern, at the farther end of which was the glow of a small furnace fire, with some big black shape above it, which, I have since been told, was a still.

An old man got up beside the fire, came forward, eyed me sharply and said in a tone of satisfaction: "Got him, eh?" I recognized him as one in whose house I had slept and at whose table I had eaten within a week.

"Good day, Mr. Brandon," I said.

"Howdy," he responded, and turned to ask: "What d'ye bring him here for? Why didn't you finish him outside?"

"Because I mean to have all equally in the job. It's safest. You're all right."

"Should think so. It was me'n my still he was after," interrupted the old fellow with a grin.

"Yes, of course. You're safe enough, anyway. But," and he lowered his voice, "I wouldn't trust Jim further'n you could sling a bull by the tail."

"'m; that's so," and he called: "Jim! Jim!"

A young man arose sleepily from a pile of blankets and stumbled forward, yawning and stretching himself, to where we stood. He had the most repulsively brutal countenance I have ever seen and was half drunk. "Well, what is it?" he growled, with an oath.

"We've got the spy," replied one of my captors, pointing a thumb at me.

By this time I understood their misconceptions. Until entering the cave I had actually forgotten that "moonshiners" infested those mountains and were constantly at war with revenue officers. But they, ever on the alert, suspected me all the while of being a spy, seeking evidence of their illicit industry.

With all the earnestness I possessed, I swore to them my innocence of any such purpose. I even told them what my real business was, and sought to prove it by the memoranda in my field note-book. Alas! those memoranda were in short-hand, of which they only knew that it was in some evil way connected with legal proceedings, having observed men in court making such marks when some friend of theirs was tried and convicted. They listened to me stolidly, their minds being made up.

"Roast his feet at the furnace until he squeals," suggested Jim.

"What's the use?" replied another. "We know enough already. Haven't we been watching him snoopin' around for three weeks?"

"Well, have some fun with him, anyway," urged Jim.

After a little indecision the suggestion was overruled, and they discussed how I was to be killed. It was finally determined that I should be thrown down from some very high cliff, which they called Eagle Head, not near the cave, and so, when my body should be found, an accident would seem to have caused my death. And this disposition of me was to be made after dark, lest some other lurking spy, with a glass, should witness the deed. They had made me lie down at one side of the cave while they settled their plan, but I could hear every word they uttered, and knew I had only an hour or two to live. Yet I said not one word of protest or pleading, knowing how useless it would be. I simply suggested, "If you take my body down to the hotel, the landlord will find in my papers there the address of friends who will telegraph money to bury me and reward you." They looked at each other, but made no reply, and I turned my back on them.

Then a thought occurred to me which inspired hope, not very strongly, but enough to afford encouragement. "If I could," I said to myself, "take from my body all semblance of life, they would hardly be likely to carry out their present programme. There would be no need to throw a corpse over a precipice. It is more probable they would take me down to the hotel for the reward I suggested." Of course, it was a desperate risk to take; still, a risk was preferable to a certainty such as otherwise awaited me.

Going carefully over all the instructions and warnings I had received concerning what I now proposed to attempt, and by sheer force of will concentrating my mind upon my purpose to the exclusion of all surroundings and eventualities, I was

suddenly surprised at finding myself standing, erect and free, beside my recumbent body. I say I was surprised, and that is true; for, though my change of state was only what I expected, I had not thought it would be so easily effected. The probability of having gone through the preparatory steps in a precedent incarnation did not occur to my mind until afterward, and in that first moment of realization I felt as one might who wishes he could fly and suddenly finds himself doing so.

Mr. Brandon brought to light a big jug and a tin cup. Each man, in turn, deftly swung the jug on his right forearm and poured for himself into the cup a drink of some liquid almost as colorless as water, which he swallowed with a smack of the lips, a casual oath, or some other demonstration of satisfaction. The stuff was high-wines, almost warm from the still. Jim took a double dose, and expressed his gratification so profanely and obscenely that he was abruptly told to "shut up."

None noticed me, though I moved into the center of their group to try if there was among them any susceptibility to impression, but I not only heard and saw them plainly as if with my physical organs, but could read in their brains their characters and thoughts. And I saw that, with the exception of the brute Jim, who was a degenerate to begin with and had been further debauched and degraded by drink, those fellows were all honest men, according to their lights, capable of being good sons, worthy husbands and affectionate fathers, and even, under certain limitations, not undesirable neighbors. They were simply of that low order of mental development in which the sense of personality dominates all better and higher thoughts. What they could claim as their own, possessions, families; what they esteemed their honor and rights, were sacred above all else, and to be defended at any cost. In perfect sincerity they held it their inalienable God-given right to make whiskey and to kill anybody who, as the agent of an unreasonable and tyrannical government, sought to interfere with that industry. Had I not been suspected of being a spy, they would have welcomed me with generous hospitality and even risked their lives to help me in any great emergency. Deeming me one of their worst secret enemies, they had no more compunctions about killing me than at breaking the back of a rattlesnake.

Though their senses were too obtuse for consciousness of my presence, my advent on the astral plane was not unnoticed. All about me were "elemental" shapes belonging to that plane,

of infinitely varied form, magnitude and capacity, but with a common disposition of resentment at my intrusion. And thickly thronging among them were other less clearly-defined yet perceptible semblances of beings quite powerless for harm, but even more hideous and revolting than the elementals. These were the "astral shells" created by the disordered mentalities of drunkards; the shadowy embodiments of their excited imaginations; the vague presentments of all unworthy passions, superstition, hate, lust, avarice, and, most productive of all, fear—all the astral children of delirium induced by drink. Recognizing these for what they were, I, of course, gave myself no uneasiness about them; nor, indeed, did the inimical and even threatening attitude of the real elementals trouble me. Will and Knowledge made me their master, and, sensing this, they held aloof, fearing no less than hating me.

Night came. A blanket was dropped over the mouth of the cavern and old man Brandon lighted a lantern. Then he gave my body a little kick, saying:

"Get up! Your time has come." As there was no response to his summons, he bent over me and said, in a tone of surprise: "Gosh! I'm dummed if the critter haint gone to sleep."

"Well, he's got a nerve!" commented another man, coming forward to see for himself. He shook the body, listened for the sound of breathing, felt for a pulse, lifted an arm and dropped it, then exclaimed, with a vigorous oath:

"Sleep! I should say so. And he'll never wake up! He's been plumb scared to death!"

"What!" echoed his companions.

"Sure as you're alive! He's dead as pickled pork."

Mr. Brandon put a fragment of mirror before the open mouth of the apparent corpse and saw that no breath dimmed its polished surface; opened a vein in an arm with his jack-knife and saw that blood did not run.

"Well! I'm dummed!" he gasped.

The excitement awoke Jim, and when he understood the cause he insisted that the body should be thrown down the mountain anyway, "to make sure," or at least that the throat should be cut. But to both suggestions Mr. Brandon opposed decided negatives.

"Killing a man when you've a reason for it is all right enough," he said; "but I won't allow no harmless corpse to be abused where I am. I don't mean to be haunted the rest of my

life if I can help it. Everybody knows ghosts set a heap of store by their corpses."

His prudence was approved by the majority.

"Besides," he continued, "he's in good shape now to take down to Jackville for that reward. Muss him all up, and we may'nt get a cent. He's died of heart disease. Anybody can see that. There's no sign of violence on him to start suspicion."

"You jabbed your jack-knife into his arm."

"That's all right. Good proof we tried to do what we could for him. I made to bleed him, thinking he'd fainted. That's good treatment. I've seen a real doctor do it."

They carried my body out on the ledge, a little distance from the cavern, and left it there to wait for morning. I was tempted to re-enter it and try escaping, but concluded to wait until the chances were better in my favor. Should I be missed, pursued and retaken, my finish would be sudden, and even if I got away from them there was not one chance in a thousand that I might get down the mountain in the dark without breaking my neck. So I waited patiently, watching by my corporeal form. Again and again elementals tried to enter and take possession of it, but I knew there was no danger of that. The tiny orange life-flame I had been careful to leave in the heart always repelled them. But a little after midnight a very real peril on the material plane threatened it.

While the others were asleep in the cavern Jim staggered out with an evil purpose dimly working in his besotted brain. He knew best what should be done. Whatever the others might say, he would "make sure" of my silence. "Dead men tell no tales," he muttered, "and they can't be any too dead." Whether to roll me over the edge of the precipice or cut my throat he had not decided. I gave him no time to make up his remnant of a mind. Exerting my will upon his astral brain, and so impressing on his mind an illusory sensation of objective sight, I caused him to think he saw my ghost, erect and threatening, confronting him. With a wild howl of terror, he wheeled and dashed back into the cave, where his insensate jibberings of fear awoke all the other men. They volubly cursed him in chorus and called him all things common and unclean for awaking them; but his fear was infectious, and there was no more sleep in the cavern that night.

Not until broad daylight did any of them venture forth. Then they took my body down to Jackville and told their made-

up story. The landlord easily found in my valise the name of a friend in Pittsburgh, to whom he sent an advisory telegram, and within an hour received an answer: "Hold body until I come. Will be responsible for everything."

But my troubles were by no means over. A young physician, named Hoadley, with no practice and fiercely eager to bring himself to popular notice, insisted upon "making an autopsy to determine the cause of death." Old Brandon, who didn't know an autopsy from a syllogism, had no objections, until it was explained to him that what young Hoadley proposed was cutting me wide open and exploring my interior. With a resolution for which I blessed him and forgave his previous intentions toward me, he put his foot down and swore he would allow nothing of the sort. He proposed to deliver me to the friend who was coming in as good condition as could be expected of a corpse, and if anybody attempted cutting me open he would do some carving himself—and it wouldn't be on the corpse. That was what he said, and as Mr. Brandon had a good reputation for keeping promises of that sort, the young physician sadly but promptly abandoned his design.

Then another danger, even more threatening, loomed up.

A local undertaker, a wretch by the names of Jukes, getting wind of the news that a dead man lay at Jackson's awaiting a rich friend who was coming to get him, came around in hot haste to urge that I should be embalmed.

"His friend mayn't get here for three or four days," he argued, "and you can't keep him that long in this weather."

Young Hoadley, envious that another might get a profitable job where even the hollow boon of fame was refused to him, denied that embalming was necessary, and cast doubts upon Jukes' knowledge of the art, which involved a discussion between them that verged upon personal combat, when the landlord interfered in the undertaker's favor, and the physician, being in his debt, had nothing more to say. But it was still requisite to get the consent of Mr. Brandon, who assumed an almost proprietary interest in the corpse. Unfortunately, the undertaker knew him, and led him aside for conference.

"There's good money in this job," he told the old man, "and you get a share of it. The regular price is seventy-five dollars. That's about fifty clear profit, and half will be yours if you say it's a go."

"But do you really know how to do it, Jukes?"

"Of course. It's easy as rolling off a log. You mix up a strong brine of salt and saltpetre, same as you'd use for meat; chuck in a couple of handfuls of arsenic and some chemicals I mustn't mention, because they're a trade secret, fill him full of the stuff, and he's fixed."

"And there's only fifty dollars clear on that?"

"Yes; them chemicals are mighty expensive. But, seeing it's you, I'll make your share thirty."

"All right. Go ahead."

It may be imagined with what feelings I, standing invisible beside them, heard that outrageous agreement and saw Jukes hurry away to prepare his atrocious compound. What I should have done at this juncture was to save my body by reanimating it, but the miserable truth is that I was unable to do so. I had allowed myself to become so worked up and excited that my will could not get such control of my agitated mind as was necessary for returning to the body, which is an even more delicate operation than leaving it. Failing that, all left for me to do was to stop in some way the work of that pernicious undertaker, and I could think of nothing that might be effective but obtaining the immediate interference of my Pittsburgh friend, Mr. Templeton.

Neither space nor material substances hinders the astral sight. It passes with the velocity of thought to wherever the controlling will directs it.

I saw my friend in the act of leaving his office. He was just about starting for Jackville. I knew his psychic capacity had been somewhat developed, and hoped I could impress my anxious thought upon his mind. But that anxiety was in itself an obstruction. The mind should be calm in order to transmit thought through astral channels. And I was perturbed; dreadfully so. It is therefore not at all surprising that I found myself unable to accomplish anything more than making him excessively uneasy and reflexive of my unhappy mental condition.

He reached the depot, entered a train and was off. By that time I could imagine that infernal undertaker mixing his murderous mess and making ready to fill my body full of it.

My friend went forward to the buffet car, sank into a comfortable seat and lighted a cigar. I then summoned all my will force to calm my mind, that I might drive one thought into his consciousness. Again and again I hurled it at him, feeling my-

self grow stronger with the concentration of my will upon my purpose. Suddenly he sprang up, snatched a telegraph blank from the bunch in a box on the wall and wrote a dispatch to the landlord of the Jackville hotel:

"Body must not be embalmed, or will not pay a cent. Am on my way. Do not permit body to be touched until I come. No autopsy; no embalming."

Calling the porter, he ordered the message telegraphed from the next station, and I saw that it was done. Then, with my mind comparatively at rest, I viewed the consternation which quickly spread when that second telegram arrived.

The contingent possibility of refusal to pay alarmed both the landlord and Brandon. The master is always he who holds the purse, and when Templeton forbade embalming there certainly would be none of it. Quickly rising to the emergency, the landlord had my body carried to an upstairs room, locked the door and put the key in his pocket, while Brandon ran to Jukes with the distressful news. The undertaker was busy boiling his hell-broth—with two handfuls of arsenic actually in it—over a charcoal furnace, and in his sudden rage of disappointment kicked the kettle over, badly scalding himself. Only young Hoadley was pleased with the turn in events.

I was left alone until the forenoon of the second day, when Templeton arrived. During that time I completely regained my calm and self-control, so that by merely a slight exercise of volition I could re-enter or leave my body again at will.

The return of the astral principle to the body I can liken to nothing so well as the penetration of an electric current into the inert molecules of an iron wire, filling and thrilling them with living force. When properly effected the operation is natural and practically instantaneous. Hurriedly and unwisely attempted, under the direction of an ill-prepared and unsteady mind, it may temporarily cause partial paralysis, or even more serious consequences.

While only a spark of the vital flame remains in the body, there is hardly any perceptible waste of tissue, all the functions being in suspension, and, of course, the astral media of sensation being absent, there can be no consciousness of hunger or thirst. Knowing this, I kept myself comfortable by remaining outside my body most of the time, until I heard at the door the voice of my landlord conducting Templeton to my room. Then I quickly retook possession of my corporeality, and when the

door was opened presented myself before it, with outstretched hand, to greet my friend.

The landlord uttered a yell of dismay and rolled down the stairs. Templeton, upon whom the actuality of my death had perhaps not been so deeply impressed, and who certainly saw nothing alarming in my appearing alive and well, simply looked puzzled. In a few moments I gave him the gist of my recent experiences, so far as was for the moment necessary, and then we went down stairs together.

Brandon and his gang, with the landlord, all in great excitement, were out before the hotel by the hitching rail, near their horses.

"Ghost!" I heard the landlord exclaim. "I thought so myself 'til I remembered you can't see a ghost in daylight."

"Then he's alive; and that's worse yet for us," rejoined Brandon.

"By gosh!" cried Jim, "I was right. We'd ort to hev made sure."

Just then they happened to look up and saw me standing in the door. Man or ghost, the sight was too much for them. In a mad scramble they clambered on their horses and in a minute only the landlord remained. After breakfast Templeton and I also left him. I had had enough of life in the Great Smoky Range; but I am by no means sorry for the experience, since it has taught me my possession of a power that transcends corporeal trammels and lifts a little the veil of immortality.

But the deepest of all illusory Appearances, for hiding Wonder, as for many other ends, are your two grand fundamental world-enveloping Appearances, *Space* and *Time*. These, as spun and woven for us from before Birth itself, to clothe our celestial ME for dwelling here, and yet to blind it,—lie all-embracing, as the universal canvas, or warp and woof, whereby all minor Illusions, in this Phantasm Existence, weave and paint themselves. In vain, while here on Earth, shall you endeavor to strip them off; you can, at best, but rend them asunder for moments, and look through.

—Thomas Carlyle, *Sartor Resartus*.

MOMENTS WITH FRIENDS.

Does Christmas have any particular meaning to a theosophist, and if so, what?

The meaning which Christmas has to a theosophist depends a great deal on his racial or religious beliefs. Theosophists are not exempt from prejudices, they are still mortal. Theosophists, that is to say, members of the Theosophical Society, are of every nation, race and creed. It would therefore depend somewhat as to what the prejudices of the particular theosophist might be. There are few people, however, whose opinions are not broadened by an understanding of theosophical doctrines. The Hebrew understands Christ and Christmas in a much different light than before he became a theosophist. So does the Christian, and all others of every race and creed. The particular meaning attached to Christmas by a theosophist is that Christ is a principle rather than a person, a principle which frees the mind from the great illusion of separateness, brings man closer in touch with the souls of men and unites him to the principle of divine love and wisdom. The sun is the symbol of true light. The sun passes into the sign of capricorn on the 21st day of December at the end of his southern course. Then there are three days when there is no increase of their length and then on the 25th day of December the sun begins his northern course and is therefore said to be born. The ancients celebrated this occasion by festivals and rejoicing, knowing that with the advent of the sun the winter would pass, the seeds be fructified by the rays of light and that the earth under the influence of the sun would bring forth fruit. A theosophist regards Christmas from many standpoints: as the birth of the sun in the sign capricorn, which would apply to the physical world; on the other hand and in the truer sense it is the birth of the invisible sun of light, the Christ Principle. The Christ, as a principle, should be born *within* man, in which case man is saved from the sin of ignorance which brings death, and should begin the period of life leading to his immortality.

Is it probable that Jesus was an actual person, and that he was born on Christmas Day?

It is more than probable that some one appeared, whether his name was Jesus or Appollonius, or any other name. The fact of the presence in the world of millions of people who call themselves Christians testifies to the fact, that there must have been someone who taught the great truths—such for instance, those in the Sermon on the Mount—and which are called Christian doctrine.

If Jesus was an actual man why is it that we have no more historical record of the birth or life of such a man than the bible statement?

It is true that we have no historical record either of the birth of Jesus or of his life. Even the reference in Josephus to Jesus is said by authorities to have been an interpolation. The absence of such record is of minor importance as compared with the fact that a set of teachings have been grouped around a character, whether or not it is a fanciful or actual character. The teachings exist and one of the greatest religions of the world bear testimony to the character. The actual year in which Jesus was born, not even the most bigoted theologian can name with certainty. The "authorities" are disagreed. Some say it was prior to A. D. 1; others claim it was as late as A. D. 6. Notwithstanding the authorities the people continue to hold to the time now recognized by the Julian calendar. Jesus may

have been an actual man and still unknown to the people as a whole, during his life. The probability is that Jesus was a teacher who instructed a number of those who became his pupils, which pupils received his teaching and preached his doctrines. Teachers often come among men, but they are seldom known to the world. They select such as are most suited to receive the new-old doctrines and instruct them, but do not themselves go into the world and instruct. If such was the case with Jesus it will account for the historians of the time not having known of him.

Why do they call this, the 25th of December, Christmas instead of Jesusmass or Jesusday, or by some other name?

Not until the fourth or fifth century was the title Christmas given to the ceremonies which were performed on the 25th of December. A Christmas means Christ's mass, a mass held for, of, or to Christ. Therefore the more appropriate word would be Jesus-mass, because the services which were held and the ceremonies called "mass" which were performed on the morning of the 25th of December were to Jesus, the infant who was born. This was followed by the great rejoicings of the people, who burned the yule log in honor of the source of fire and light; who ate plum pudding, betokening the spices and gifts which the wise men from the East brought to Jesus; who passed around the wassail bowl (and who often became disgustingly intoxicated thereby) as a symbol of the life-giving principle from the sun, which promised the breaking up of ice, the flowing of rivers, and the starting of the sap in the trees in spring. The Christmas tree and evergreens were used as the promise of the renewal of vegetation, and presents were generally exchanged, betokening the good feeling present among all.

Is there an esoteric way of understanding the birth and life of Jesus?

There is, and it will appear as the most reasonable to any who will consider it without prejudice. The birth, the life, the crucifixion, and the resurrection of Jesus represent the process through which every soul must pass who comes into life and who in that life attains to immortality. The teachings of the church concerning the history of Jesus lead away from the truth concerning him. A theosophical interpretation of the biblical story is here given. Mary is the physical body. The word Mary is the same in many of the great religious systems, who have claimed divine beings as their founders. The word comes from Mara, Mare, Mari, and all of which mean bitterness, sea, chaos, the great illusion. Such is every human body. The tradition amongst the Jews at that time, and some still hold it to the present day, was that a Messiah was to come. It was said that the Messiah was to be born of a virgin in an immaculate manner. This is absurd from the standpoint of the beings of sex, but in perfect keeping with esoteric truths. The facts are that when the human body is properly trained and developed it becomes pure, virgin, chaste, immaculate. When the human body has reached the point of purity and is chaste, it is then said to be Mary, the virgin, and is ready to conceive immaculately. The immaculate conception means that one's own god, the divine ego, fructifies the body which has become virgin. This fructification or conception consists of an illumination of the mind, which is its first real conception of immortality and divinity. This is not metaphorical, but literal. It is literally true. The purity of the body maintained, there begins a new life within that human form. This new life develops gradually, and a new form is called into being. After the course has been passed through, and the time come, this being is actually born through and from that physical body, its virgin Mary, as a separate and distinct form. This is the birth of Jesus who was conceived by the Holy Ghost, the light of the ego, and born of the virgin Mary, its physical body. As Jesus passed his early

years in obscurity, so must such a being be obscure. This is the Jesus body, or he who comes to save. This body, the Jesus body, is the immortal body. Jesus is said to have come to save the world. So he does. The Jesus body does not die as does the physical, and that which was conscious as a physical being is now transferred to the new body, the Jesus body, which saves from death. The Jesus body is immortal and one who has found Jesus, or for whom Jesus has come, no longer has breaks or gaps in memory, as he is then continually conscious under all circumstances and conditions whatever. He is without lapses in memory through day, through night, through death, and future life.

You spoke of Christ as a principle. Do you make a distinction between Jesus, and Christ?

There is a difference between the two words and that which they are intended to represent. The word "Jesus" was often used as a title of honor and to be conferred on him who deserved it. We have shown what the Esoteric meaning of Jesus is. Now as to the word "Christ," it comes from the Greek "Chrestos," or "Christos." There is a difference between Chrestos and Christos. Chrestos was a neophyte or disciple who was on probation, and while on probation, preparatory to his symbolic crucifixion, he was called a Chrestos. After initiation he was anointed and called Christos, the anointed. So that one who had passed through all trials and initiations and attained knowledge of or union with God was called "a" or "the Christos." This applies to an individual attaining to the principle Christ; but Christ or Christos without the definite article is the Christ principle and not any individual being. As related to the title Jesus, the Christ, it means that the principle Christ had operated through or taken up its abode with the Jesus body, and the Jesus body was then called Jesus the Christ to show that the one who had become immortal by having the Jesus body was not only immortal as an individual, but that he was also compassionate, godlike, divine. As to the historical Jesus, we will remember that Jesus was not called the Christ until he had been baptized. As he was coming up from the river Jordan it is said the spirit descended on him and a voice from heaven said: "This is my beloved son, in whom I am well pleased." Then and thereafter Jesus was called Jesus the Christ, or Christ Jesus, thereby meaning the man-god or the god-man. Any human being may become a Christ by uniting himself to the Christ principle, but before the union can take place he must have had a second birth. To use the words of Jesus, "Ye must be born again before ye can inherit the kingdom of heaven." This is to say, his physical body was not to rebecome an infant, but that he, as a human being, must be born as an immortal being from or through his physical body, and that such birth would be the birth of Jesus, his Jesus. Then only would it be possible for him to inherit the kingdom of heaven, for though it is possible for Jesus to be formed within a virgin body, it is not possible for the Christ principle to be so formed, as it is too far removed from the flesh and needs a more highly evolved or developed body to manifest through. It is therefore necessary to have the immortal body called Jesus or by any other name developed before Christ as the Logos, The Word, can manifest to man. It will be remembered that Paul exhorted his colleagues or disciples to work and pray until Christ should be formed within them.

What particular reason is there for celebrating the 25th day of December as being that of the birth of Jesus?

The reason is that it is the natural season and can be celebrated at no other time; for whether taken from an astronomical standpoint, or as the birth of an

historical human physical body, or as the birth of an immortal body, the date must be on the 25th day of December, or when the sun passes into the sign capricorn. The ancients well knew this, and celebrated the birthdays of their saviours on or about the 25th of December. The Egyptians celebrated the birthday of their Horus on the 25th day of December; the Persians celebrated the birthday of their Mithras on the 25th day of December; the Romans celebrated their Saturnalia, or golden age, on the 25th day of December, and on this date the sun was born and was the son of the invisible sun; or, as they said, "dies natalis, invicti, solis." or the birthday of the invincible sun. The relation of Jesus to Christ is known by his alleged history and the solar phenomenon, because he, Jesus, is born on the 25th of December, which is the day on which the sun begins his northern journey in the sign of capricorn, the beginning of the winter solstices; but it is not until he has passed the vernal equinox in the sign of aries that he is said to have attained his strength and power. Then the nations of antiquity would sing their songs of rejoicing and praise. It is at this time that Jesus becomes the Christ. He is resurrected from the dead and is united with his god. This is the reason why we celebrate the birthday of Jesus, and why the "pagans" celebrated the birthday of their respective deities on the 25th day of December.

If it is possible for a human being to become a Christ, how is it accomplished and how is it connected with the 25th day of December?

To one brought up in the orthodox Christian home such a statement might seem sacrilegious; to the student acquainted with religion and philosophy it will not seem impossible; and Scientists, least of all, should consider it impossible, because it is a matter of evolution. The birth of Jesus, the second birth, is connected with the 25th of December for many reasons, among which are that a human body is built on the same principle as the earth and conforms to the same laws. Both the earth and the body conform to the laws of the sun. On the 25th day of December, or when the sun enters the sign of capricorn, the human body, providing it has passed through all previous training and development, is best suited for such a ceremony to take place. The previous preparations necessary are that a life of absolute chastity should be lived, and that the mind should be well trained and skilled, and be able to continue any line of work for any length of time. The chaste life, the sound body, the controlled desires and the strong mind enable that which was called the seed of Christ to take root in the virgin soil of the body, and within the physical body to build up an inner ethereal body of a semi-divine nature. Where this was done the processes necessary were passed through. The time arrived, the ceremony took place, and for the first time the immortal body which had for a long period of time been developing within the physical body at last passed out of the physical body and was born through it. This body, called the Jesus body, is not the astral body or *linga sharira* spoken of by theosophists, nor is it any of the bodies which manifest at seances or which mediums use. There are many reasons for this, among which are that the *linga sharira* or astral body is connected with the physical body by a thread or umbilical cord, whereas the immortal or Jesus body is not so connected. The *linga sharira* or astral body of the medium is non-intelligent, whereas the Jesus or immortal body is not only separate and distinct from the physical body, but it is wise and powerful and is quite conscious and intelligent. It never ceases to lose consciousness, nor has it any break in life or from life to life or gap in memory. The processes necessary for having the life and attaining the second birth are along the lines and principles of the zodiac, but the details are too long and cannot be given here.

A FRIEND.

Occultism divides the "creators" into twelve classes, of which four have reached "liberation" to the end of the "great age;" the fifth is ready to reach it, but still remains active on the intellectual planes, while seven are still under direct karmic law. These last act on the man-bearing globes of our chain.

Among other arts and sciences, the ancients—ay, as an heirloom from the Atlanteans—had those of astronomy and symbolism, which included the knowledge of the Zodiac. As already explained, the whole of antiquity believed, with good reason, that humanity and its races are all intimately connected with the planets, and these with the zodiacal signs. The whole world's history is recorded in the latter.

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THE ZODIAC.

X.

IN the three preceding articles on the zodiac the difference between the movable and the stationary signs has been set forth: that whereas the movable signs symbolize the periods of manifestation which in the "Secret Doctrine" are called rounds, or manvantaras, the stationary signs stand for the perpetual law and design according to which all such manifestations are involved, developed and progress toward final attainment. We have also had a general view of the working out of the plan of the rounds and of the races. The present article will deal with this our present fourth round, or period of evolution, according to the signs of the zodiac, with references from the "Secret Doctrine."

The stationary zodiac, as we know it, represents twelve great orders, creators, powers or forces through space, governed by great intelligences, by and through whom cosmic matter is transformed into systems of worlds and beings, which beings come into existence by the planetary chains, are educated and developed through the races as represented by the signs,

and who pass on to enjoy the attainment or fulfill a self-appointed duty which their degree of intelligence directs, or to go around the wheel again.

Vol. II., p. 81. Occultism divides the "creators into twelve classes, of which four have reached "liberation" to the end of the "great age," the fifth is ready to reach it, but still remains active on the intellectual planes, which seven are still under direct karmic law. These last act on the man-bearing globes of our chain.

Four of these great orders have passed through all experience which it was possible for them to obtain below the line of manifestation, and they have little to do with ordinary humanity. A fifth order is directly concerned with humanity, in that they are the leaders and teachers who remain to show to human egos the way and to help them on to attain individual immortality. This class or order is ready to pass on, but will do so only when the now incarnated egos have sufficiently developed to take their places and to help less advanced egos on the cyclic uphill path. The order of intelligences which thus remain to help the human egos still in bondage to ignorance are represented by the sign capricorn (♑), the mysterious tenth sign of the zodiac. Connected with and relating to this sign are numerous references in the mythologies and legends of all peoples. These myths and legends are that a dual being, who was part fish, part man, known as Makara, Matsya, Dagon, Oannes, and by other names, would, as a man-fish, leave his native element to come among men and teach them. This man-fish, it is said, revealed to men the laws of life, the lines along which their civilizations were to be built up and developed, and the purpose of life. Capricorn (♑) is the sign of individuality, having attained which the human fulfills his obligations to others and becomes a god.

Vol. II., p. 85.

Between man and the animal—whose monads, or *jivas*, are fundamentally identical—there is the impassable abyss of mentality and self-consciousness. What is human mind in its higher aspect, whence comes it, if it be not a portion of the essence—and, in some rare cases of incarnation the very essence—of a higher being; one from a higher and divine plane? Can man—a god in the animal form—be the product of material nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, monad—seeing that the intellectual potentialities of the two differ as the sun does from the glow-worm? And what is it that creates such difference, unless man is an animal plus a living god within his physical shell?

Vol. II., p. 279.

The doctrine teaches that the only difference between animate and inanimate objects on earth, between an animal and a human frame, is that in some the various "fires" are latent, and in others they are active. The vital fires are in all things and not an atom is devoid of them. But no animal has the three higher "principles" awakened in him; they are simply potential, latent, and thus non-existing. And so would the animal frames of men be to this day, had they been left as they came out from the bodies of their progenitors, whose shadows they were, to grow, unfolded only by the powers and forces imminent in matter.

Vol. II, pp. 280, 281.

The third race was preeminently the bright "shadow," at first, of the gods, whom tradition exiles on to the earth after the allegorical war in heaven. This became still more allegorical on earth, for it was the war between spirit and matter. This war will last till the inner and divine man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of that self will be at eternal feud with his master, the divine man. But the animal will be tamed one day, because its nature will be changed, and harmony will reign once more between the two as before the "fall," when even mortal man was "created" by the elements and was not born.

Aquarius (♒), pisces (♓), aries (♈) and taurus (♉) characterize the four orders who have reached liberation and passed beyond the human state. Aquarius (♒) represents the cosmic divine soul which wells up as the I-am-thou-and-thou-art-I principle in humanity, and which prompts all acts of unselfish love—which sees and feels and acts for others as though all was one self.

Pisces (♓) is the silent, the passionless, the all-comprehensive will, who is the source of all power and who grants to every creature the power to act according to its development and its capacity to act. The passionless power is the path which man must discover in himself if he is to win his immortality and become all-knowing, all-loving, all-powerful, and all-conscious.

Aries (♈) symbolizes all-consciousness—the immutable, changeless, permanent, one reality. To humanity it is the Higher Self. To speak about it in terms of absoluteness is all that may be done, for any attempt to describe it seems only to bewilder and confuse. But one may aspire to it, and according to his aspiration he will become conscious of its all-presence.

Taurus (♉), motion, is the law. The "ever-existent," the "ancient of the ancients," the unmanifested "logos," the "word," are terms by which it has been named by the seers, by sages, and by those who have become one with it, and who are known as "saviors," or "divine incarnations." By whatever name, it is taurus (♉), motion, who starts gemini (♊), substance, into action, and who causes the homogeneous substance to differentiate itself into duality, spirit-matter, and to emanate all germs of spirit-matter and all entities which it had received into itself at the close of the past evolution. Taurus (♉), motion, is the law which is destiny, in that it causes all things to take up and carry on their development from the point at which they left it off when pralaya, the great periodic night, overtook them. Thus the four orders of the zodiac who have passed beyond human development are depicted by their respective signs, as well as is the fifth, who is at present concerned with humanity. There remains one order, gemini (♊), substance, above the line

of manifestation, and another order, cancer (♋), breath, which is on the line—being above as well as below it.

Gemini (♊), substance, is the source from which all has come or will come. It is the root of nature, from which nature, matter, has its origin. Non-intelligent in itself, it is the primordial stuff which, under the guidance of and used by intelligences, becomes intelligent by its passage through all phases of matter and manifestation.

It now becomes necessary to speak of the sign cancer (♋), breath, and how our fourth round and its races were developed. At the close of any manvantara, or round, certain entities of that manifestation—in the "Secret Doctrine" they are called the "sishta," or seed—attain freedom from the necessity of repeating their experiences. Such was the case at the close of the last manvantara. Some of the egos who took part in that manvantara graduated; that is to say, they graduated from their class, attained to their individuality, and were initiated into the higher order of aquarius (♒). Other egos of the same course and term failed to attain their individuality when the term ended. Of those who had attained some pledged themselves to help and teach the entities of the following term.

It follows, therefore, that there were two classes of beings who took part in ushering in the early races of our fourth round. One of these two classes were those who had attained freedom and immortality in the past round and who of their own choice had determined to remain and help those who had failed to attain. The other class was made up of those who had failed. The first class, the great teachers, stimulated and encouraged the second class in the duties to be performed by them when the third race should be in existence. The first race gave independent existence to the new matter which was to be used in the round. They, the great teachers, caused bodies to be provided for the different grades of that class who had failed. This was the first root race which passed through its periods of seven. This race, with its subdivisions, was spherical in form and graded in the degrees of intelligence which they had developed in the past period of evolution. The first race furnished the ideal and pattern of what was to be and will be developed by the races to follow during the remainder of the present fourth round. This first race did not live on the earth, but in a sphere surrounding the earth. The characteristic of this spherical first race was breath. They created by breath, they lived by breath, they gave

form to creatures through breath, they separated by breath, they energized forms by breath, they transformed energy through breath, and they were individualized as breaths. This first race did not die, as did the races which followed.

Vol. II., p. 121.

The first race of men were, then, simply the images, the astral doubles, of their fathers, who were the pioneers, or the most progressed entities from a preceding though lower sphere, the shell of which is now our moon. But even this shell is all-potential, for, the moon having generated the earth, its phantom, attracted by magnetic affinity, sought to form its first inhabitants, the pre-human monsters.

Vol. II., p. 90.

STANZA IV., SLOKA 14. THE SEVEN HOSTS, THE WILL-BORN LORDS, PROPELLED BY THE SPIRIT OF LIFE-GIVING, SEPARATE MEN FROM THEMSELVES, EACH ON HIS OWN ZONE.

They threw off their "shadows" or astral bodies—if such an ethereal being as a "lunar spirit" may be supposed to rejoice in an astral, besides a hardly tangible body. In another commentary it is said that the ancestors breathed out the first man, as Brahma is explained to have breathed out the suras, or gods, when they became asuras (from *asu*, breath). In a third it is said that they, the newly-created men, were the "shadows of the shadows."

The first race gave birth to the second race by emanations of breaths from themselves, which emanations were similar to their own spherical forms; and the first race, together with these its emanations, set into action another sphere, the life sphere, the matter of which sphere is differentiated substance, spirit-matter. This matter moved in currents, vortices and orbits, within its sphere of action. The characteristic of the second race was life. It was breathed into existence by breath, and it lived on its own property of life which is that force from which our electricity comes. This life race, taking the form given it by its parent breaths, continued its existence in these forms in its first and second periods, which were its sub-races. In its third period it became elongated in form; in its later periods the early forms diminished in size and continued themselves by budding or putting forth from themselves shoots and gradually transforming themselves into the new shoots. Phases of plant life illustrate the process of budding and thus propagating a species, but, whereas the parent plant continues its life, it differs from the second race in that the second race passed into and disappeared into its own progeny.

Vol. II., pp. 122, 123.

STANZA V., SLOKA 19. THE SECOND RACE (WAS) THE PRODUCT BY BUDDING AND EXPANSION, THE A-SEXUAL FROM THE SEXLESS. THUS WAS, O LANOO, THE SECOND RACE PRODUCED.

What will be most contested by scientific authorities is this a-sexual race, the second, the fathers of the "sweat-born" so-called, and perhaps still more the third race, the "egg-born" androgynes. These two modes of procreation are the most difficult to comprehend, especially for the Western mind. It is evident that no explanation can be attempted for those who are not students of occult metaphysics. European language has no words to express things which nature repeats no more at this stage of evolution, things which therefore can have no meaning for the materialist. But there are analogies.

Vol. II, p. 124.

The early second (root) race were the fathers of the "sweat-born"; the later second (root) race were "sweat-born" themselves.

This passage from the commentary refers to the work of evolution from the beginning of a race to its close. The "sons of yoga," or the primitive astral race, had seven stages of evolution racially, or collectively; as every individual being in it had, and has now. It is not Shakespeare only who divided the ages of man into a series of seven, but nature herself. Thus the first sub-races of the second race were born at first by the process described on the law of analogy; while the last began gradually, *pari passu* with the evolution of the human body, to be formed otherwise. The process of reproduction had seven stages also in each race, each covering aeons of time.

Vol. II, p. 146.

STANZA VI., SLOKA 23. THE SELF-BORN WERE THE CHHAYAS, THE SHADOWS FROM THE BODIES OF THE SONS OF TWILIGHT. NEITHER WATER NOR FIRE COULD DESTROY THEM.

This verse cannot be understood without the help of the commentaries. It means that the first root-race, the "shadows" of the progenitors, could not be injured, or destroyed by death. Being so ethereal and so little human in constitution, they could not be affected by any element—flood or fire. But their "sons," the second root-race, could be and were so destroyed. As the progenitors merged wholly in their own astral bodies, which were their progeny, so that progeny was absorbed in its descendants, the "sweat-born." These were the second humanity—composed of the most heterogeneous gigantic semi-human monsters—the first attempts of material nature at building human bodies. The ever-blooming lands (Greenland, among others), of the second continent were transformed, successively, from edens with their eternal spring, into hyperborean hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds; and the bulk of the second race perished in this first great throes of the evolution and consolidation of the globe during the human period. Of such great cataclysms there have already been four. And we may expect a fifth for ourselves in due course of time.

The third race was created by the second race. The breath forms of the breath race breathed into the later life race and awoke the dual life force within the bodies of the life race, and these bodies put forth new forms similar to themselves. These new forms were the beginnings of the third race, and were distinctive from their parents, the second race, in that the dual forces were more perfectly expressed in their forms, and that the sphere with which they were surrounded gradually disappeared or was transformed into the dual force now working within the form instead of outside it. This form gradually became human in its second period, but without the distinctiveness of sex. At the end of the third period its dual energy took form and was born from its parents, and this form had the organs of both sexes in one. This development was carried on by these early races under the direction of the great teachers of the first race. At this point it became the duty of the second class of the first race, before mentioned, who had failed in the previous evolution, to incarnate and thus to perform the double duty of lighting up with mind the forms into which they incarnated, and of qualifying and taking their degree which they had before failed to take. Some of these incarnated, passed through the development necessary, illuminated the forms into which they had incarnated, and became the teachers of that third race. The dual

sexed bodies separated into sexes; that is to say, the dual sex characteristics became inoperative in one of the functions and operative in the opposite function in the same body. In some of the bodies the masculine sex became the dominant functioning sex, and in the other bodies the female sex remained as the dominant feature. Of the second class of the first race some incarnated; others would not, as they saw the dangers to which they would be subject and preferred to remain where they were in the breath sphere. Others, again, only partially incarnated, wishing to partake of the sensations of the animal bodies, but also desiring the joys of their own state. In this third race were enacted the transformations through which the fourth race also passed, through some portions of which our present fifth race has passed, and to which it must develop. The more advanced entities who had incarnated remained with the third race during its earlier periods after the development of the forms into male and female bodies. But as the less advanced egos incarnated in the remaining forms, or refused to so incarnate, these incarnations and forms became gross and still more gross and sensual, and the bodies provided were not fit habitations for the teachers; and as the humanity became more degraded they lost the ability to see, and they even refused to receive instruction from their teachers, the gods. The gods then withdrew from humanity.

Vol. II., pp. 173, 174, 175.

First come the self-existent on this earth. They are the "spiritual lives" projected by the absolute will and law, at the dawn of every rebirth of the worlds. These lives are the divine "shishas" (the seed-manus, or the prajapatis and the pitris).

From these proceed:

1. The first race, the "self-born," which are the (astral) shadows of their progenitors. The body was devoid of all understanding (mind, intelligence, and will). The inner Being (the Higher Self, or monad), though within the earthly frame, was unconnected with it. The link, the manas, was not there as yet.

2. From the first (race) emanated the second, called the "sweat-born" and the "boneless." This is the second root-race, endowed by the preservers (rakshasas) and the incarnating gods (the asuras and kumaras) with the first primitive and weak spark (the germ of intelligence.) . . .

And from these in turn proceeds:

3. The third root-race, the "two-fold" (androgynes). The first races thereof are shells, till the last is "inhabited" (i. e., informed) by the dhyanis.

The second race, as stated above, being also sexless, evolved out of itself, at its beginning, the third, androgyne race by an analogous, but already more complicated process. As described in the commentary, the very earliest of that race were:

Vol. II., p. 183.

The third race had thus created the so-called "sons of will and yoga," or the "ancestors"—the spiritual forefathers—of all the subsequent and present arhats, or mahatmas, in a truly immaculate way. They were indeed created, not begotten, as were their brethren of the fourth race, who were generated sexually after the separation of sexes, the "fall of man." For creation is but the result of will acting on phenomenal matter, the calling forth out of it the primordial divine light and eternal life. They were the "holy seed grain" of the future saviours of humanity.

Vol. II., p. 279.

The third race fell—and created no longer; it begat its progeny. Being still mindless at the period of separation, it begat, moreover, anomalous offspring, until its physiological nature had adjusted its instincts in the right direction. Like the "lords

gods" of the Bible, the "sons of wisdom," the dhyan chohans, had warned it to leave alone the fruit forbidden by nature; but the warning proved of no value. Men realized the unfitness—we must not say sin—of what they had done, only when too late; after the angelic monads from higher spheres had incarnated in, and endowed them with understanding. To that day they had remained simply physical, like the animals generated from them. For what is the distinction?

Vol. II., p. 122.

Evolutionary law compelled the lunar fathers to pass, in their monadic condition, through all the forms of life and being on this globe; but at the end of the third round, they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed monads, whose turn was to incarnate.

Vol. II., p. 128.

STANZA V., SLOKA 21. WHEN THE RACE BECAME OLD, THE OLD WATERS MIXED WITH THE FRESHER WATERS (A). WHEN ITS DROPS BECAME TURBID, THEY VANISHED AND DISAPPEARED IN THE NEW STREAM, IN THE HOT STREAM OF LIFE. THE OUTER OF THE FIRST BECAME THE INNER OF THE SECOND (B). THE OLD WING BECAME THE NEW SHADOW, AND THE SHADOW OF THE WING (C).

(a) The old or primitive race merged in the second race, and became one with it.

(b) This is the mysterious process of the transformation and evolution of mankind. The material of the first forms—shadowy, ethereal, and negative—was drawn or absorbed into, and thus became the complement of the forms of the second race. The commentary explains this by saying that, as the first race was simply composed of the astral shadows of the creative progenitors, having of course neither astral nor physical bodies of its own—the race never died. Its "men" melted gradually away, becoming absorbed in the bodies of their own "sweat-born" progeny, more solid than their own. The old form vanished and was absorbed by, disappeared in, the new form, more human and physical. There was no death in those days of a period more blissful than the golden age; but the first, or parent, material was used for the formation of the new being, to form the body and even the inner or lower principles or bodies of the progeny.

(c) When the "shadow" retires, i. e., when the astral body becomes covered with more solid flesh, man develops a physical body. The "wing," or the ethereal form that produced its shadow and image, became the shadow of the astral body and its own progeny. The expression is queer and original.

Vol. II., p. 140.

Stanza VI., Sloka 22 (b) This is a very curious statement as explained in the commentaries. To make it clear: The first race having created the second by "budding," as explained above, the second race gives birth to the third—which itself is separated into three distinct divisions, consisting of men differently procreated. The first two of these are produced by an oviparous method, presumably unknown to modern natural history. While the early sub-races of the third humanity procreated their species by a kind of exudation of moisture or vital fluid, the drops of which coalescing formed an oviform ball—or shall we say egg—that served as an extraneous vehicle for the generation therein of a foetus and child, the mode of procreation by the later sub-races changed, in its results at all events. The little ones of the earlier sub-races were entirely sexless—shapeless even for all one knows; but those of the later sub-races were born androgynous. It is in the third race that the separation of sexes occurred. From being previously a-sexual, humanity became distinctly hermaphrodite or bi-sexual; and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first, to beings in which one sex predominated over the other, and, finally, to distinct men and women.

Vol. II., pp. 143, 144.

Thus the pristine bi-sexual unity of the human third root-race is an axiom in the Secret Doctrine. Its virgin individuals were raised to "gods," because that race represented their "divine dynasty." The moderns are satisfied with worshipping the male heroes of the fourth race, who created gods after their own sexual image, whereas the gods of primeval mankind were "male and female."

Vol. II., p. 284.

No sooner had the mental eye of man been opened to understanding than the third race felt itself one with the ever-present, as also the ever to be unknown and invisible, All, the one universal deity. Endowed with divine powers, and feeling in himself his inner god, each felt he was a man-god in his nature, though an animal in his physical self. The struggle between the two began from the very day they tasted of the fruit of the tree of wisdom; a struggle for life between the spiritual and the psychic, the mastery over the body, joined the "sons of light." Those who fell victims to their lower natures, became the slaves of matter. From "sons of light and wisdom" they ended by becoming the "sons of darkness." They fell in the battle of mortal life with life immortal, and all those so fallen became the seed of the future generations of psychic and the physical. Those who conquered the lower "principles" by obtaining Atlanteans.

The fourth race began when sexes were distinctly developed, which was in the middle of the third race development. The third race was overcome by the fourth race, and has almost disappeared from the earth. The forms of the third race were not, in their beginnings, of the earth; they inhabited a sphere which is not now visible, but which, nevertheless, is in contact with the earth. As the third race forms became more material they condensed in stature and texture into solid animal beings, and then the earth became the sphere on which they lived. In the early third race the forms could pass away from the earth or come to it, could rise above or descend below the solid earth, but with their materiality and sensuality they lost the power to rise and live in their own sphere, and became creatures of the earth. The fourth race is strictly a race of sex. Its home is the earth, and its period of existence is limited to the earth. The fourth race, beginning and taking their forms from the middle of the third race, continued and passed in their development over the face of this globe until, in the natural course of evolution, they were gradually destroyed as a race; however, certain tribes of some of the family races still exist. The characteristics of the fourth race are desire and form as expressed and manifested through sex. Our bodies are fourth-race bodies; all sex bodies are fourth-race bodies.

Vol. II., pp. 285, 286.

It was the Atlanteans, the first progeny of semi-divine man after his separation into sexes—hence the first begotten and humanly-born mortals—who became the first "sacrificers" to the god of matter. They stand, in the dim far-away past, in ages more than prehistoric, as the prototype on which the great symbol of Cain was built, as the first Anthropomorphists who worshipped form and matter—a worship which very soon degenerated into self-worship, and thence led to phallicism, which reigns supreme to this day in the symbolism of every exoteric religion of ritual, dogma, and form. Adam and Eve became matter, or furnished the soil, Cain and Abel—the latter the life-bearing soil, the former "the tiller of that ground or field."

As each race developed from the other, that which was the outermost became the innermost. That which was the within became the without. The first breath race breathed out or emanated from themselves the second life race, and the breath became the inner principle of that second life race. The second race put forth the third form race; the life became the inner principle of the form. The form race developed the physical bodies of the fourth race and became the inner principle on which the physical was built, so that each human physical body is built on its inner principle of form, which was of the third race, and the form has for its inner actuating principle the body of the life race, which in turn has for its inner principle the breath or mind.

From the first race to the fourth was the involutionary arc and cycle of development. From the fourth to the seventh races the lives and forms and desires and thoughts must be on the upward arc or cycle of evolution.

The great period of evolution or manvantara of which this earth is a part is made up of seven lesser periods, called rounds. In each of the rounds there is developed a principle. Each such principle developed is distinct in itself, but is nevertheless related to every other. As three rounds have been passed, three principles have been developed. We are now in the fourth round, and the fourth principle is now in the process of development. As each principle is developed it influences and aids in the development of the principles which will follow it in order and kind according to the signs of the zodiac. As we are in the fourth round and sign, cancer (♋), breath, or mind, we are influenced and aided by the three preceding signs, with their characteristic names or principles, which are aries (♈), the all-conscious principle; taurus (♉), motion, or atma, and gemini (♊), substance, or buddhi. There are, therefore, four principles which are intelligent which influence and aid in the development of humanity, and in the efforts of humanity to stimulate the matter represented by the signs leo (♌), life, or prana, virgo (♍), form, or linga-sharira, and libra (♎), sex or desire, as represented in its physical aspect of form-desire. The intelligent principles who influence and aid in the development of those which follow do not all act at once and at the same time on each of those whom they help. They aid at the proper time and when the conditions afford the opportunity. The time and condition is according to the progress of the races in any particular round.

In the first round the most condensed aspect of the all-conscious principle was cancer (♋), breath or mind. Therefore, as aries (♈) was the first round and the all-conscious principle now aids our fourth round through breath (♋), which is the nascent mind of humanity, the influence and aid was given in the first race of this our fourth round through the sign cancer (♋) (see Figure 29). The principle of motion (♉), atma, of the second round acted through the sign leo (♌), life, on the second or life race of our round. The principle of gemini (♊), substance, acted through the sign virgo (♍), form, on the third race of our round. The breath or mind is the principle now in progress of development toward perfection, and although not perfect as regards its humanity, is acting on desire through its lowest body,

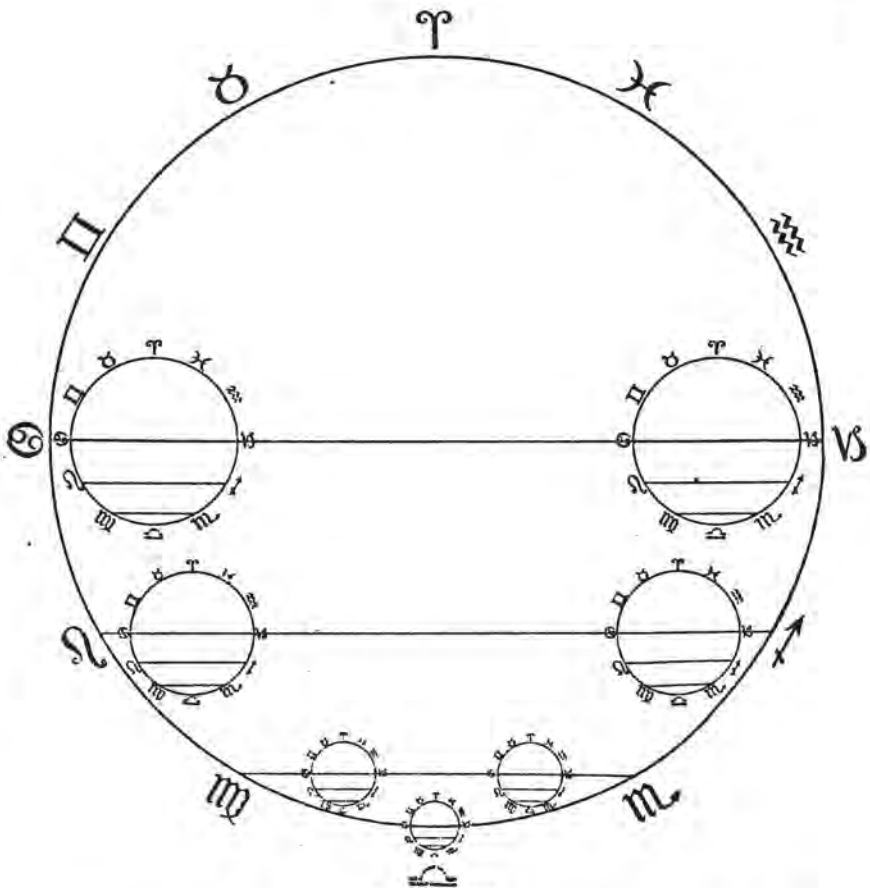


FIGURE 29

Figure of the zodiac showing the fourth round of the planetary chain, with its seven root races and seven sub-races.

libra (♎), sex, and endeavoring to aid by controlling the desire. This line of action was described in *THE WORD*, Vol. IV., No. 1, Figures 20, 21, 22, 23. We thus see that in the first race the aid and influence from the first principle was given by aries (♈); that in the second, the life race, the influence from taurus (♉) was given; that in the third race the influence from gemini (♊) was given; and that in the fourth race the influence from cancer (♋) is being given. The aid thus given is symbolized in Hindu writings by the names of "Kumaras," the "virgin youths," who have sacrificed themselves for the good of humanity. It is said

that only four out of seven kumaras have sacrificed themselves. These kumaras correspond to the first four signs of the zodiac already mentioned, in their higher aspects, but they are actually the development of the first, second, third and fourth races of the humanity of this our fourth round.

Vol. II., pp. 294, 295.

The inner man of the first * * * only changes his body from time to time; he is ever the same, knowing neither rest nor nirvana, spurning devachan and remaining constantly on earth for the salvation of mankind. . . . Out of the seven virgin-men (kumara) four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present manvantara. Though unseen, they are ever present. When people say of one of them, "he is dead;" behold, he is alive and under another form. These are the head, the heart, the soul, and the seed of undying knowledge (jnana). Thou shalt never speak, O Ianoo, of these great ones (maha . . .) before a multitude, mentioning them by their names. The wise alone will understand.

As three rounds have been completed, the three corresponding principles represented by kumaras have fully incarnated. The fourth round being in process of completion, has the fourth principle and kumara incarnated to a large degree. These four kumaras, acting through the four rounds on the four races, are influencing them directly. Not so with the fifth kumara, because the fifth round has not yet begun; and, as a race, our fifth race cannot receive the same impetus and influence from life (Ω) as it does from the fully incarnated kumara. What will be the fifth kumara is at present spirit-matter, as represented by life, prana (Ω). The same is true of the sixth and seventh kumaras, represented by the signs π and \triangle , which, as kumaras, would influence the sixth and seventh races when these shall come into existence.

The "Secret Doctrine" speaks of seven pitris, or fathers, but only mentions two. These two are called the barhishad and agnishwatta pitris, or fathers. The barhishad pitri is particularly related to cancer (ϖ), the breath, and the agnishwatta to capricorn (Υ), individuality, and are those already mentioned in this article as taking part in the development of our first race. The five other pitris, or fathers, are represented by leo (Ω), life; virgo (μ), form; libra (\triangle), sex; scorpio (μ), desire, and sagittary (\nearrow), thought.

Vol. II., p. 81.

Exoteric Hindu books mention seven classes of pitris, and among them two distinct kinds of progenitors or ancestors: The barhishad and the agnishwatta; or those possessed of the "sacred fire" and those devoid of it.

Vol. II., p. 96.

The pitris being divided into seven classes, we have here the mystic number again. Nearly all the puranas agree that three of these are arupa, formless, while four are corporeal; the former being intellectual and spiritual, the latter material and devoid of intellect. Esoterically, it is the asuras who form the first three classes of pitris—"born in the body of night"—whereas the other four were produced from the "body of twilight." Their fathers, the gods, were doomed to be born fools on earth, according to the Vayu Purana. The legends are purposely mixed up and made very hazy; the pitris being in one the sons of the gods, and, in another, those of Brahma; while a third makes them instructors of their own fathers. It is the hosts of the four material classes who create men simultaneously on the seven zones.

The fifth race began in Asia in the fifth period of the fourth race, and continues to-day. The characteristic of the fifth race is desire-mind, but, whereas the fourth race was on a plane by itself, though having desire and form in its make-up, the fifth race is on the same plane as the third race. What the third race went through from its beginnings to its end, or, rather, its remnants, the fifth race will also pass through, but in reverse order. The third race began by being great and ending in degradation. The beginnings of the fifth race were simple. They were led and instructed by teachers from a plane corresponding to the third race (see Figure 29). As the fifth race grew older, they asserted their individuality and carried on their own development. This development has had its cycles of the appearance and disappearance of civilizations, and it has passed through nearly five of its seven periods on as many different portions of the globe. It is now beginning its sixth great period on the sixth portion formed and being formed for it here in America. It should be able in this period to have the powers that the third race in its corresponding inverse order had on its own plane.

The elements or kingdoms to which man is restricted, or which he uses, indicate his individual and racial development.

Man has been restricted to the continent or land on which he was born, seldom venturing on longer excursions by water than along his own shores. At first these excursions were made in small boats by the use of oars; then larger boats were built and sails were adjusted. So the element of air was made use of. One of the first great voyages of modern history was made by Columbus and ended in the discovery of the American continent, the continent on which the new race—the sixth sub-race—is to be born.

The greatness of modern civilization dates from the discovery of the American continent. Since then man has begun in earnest to harness the forces of nature and compel them to do his bidding. The pioneers of the new race have brought each element into use to overcome the other and itself. The products of earth were made to ride the water; then wind impelled the vessels; later, fire was made to generate steam from water, which thus overcame itself. So from the sons of the new continent, America, we have the steam engine, which has reduced distances by land and water. Although the waterwheel and windmill were in use before the discovery of steam, it was not until after the discovery of America that water was turned to steam and

electricity drawn from the air—and now both the wheels are moved by modern commerce. Franklin, the representative American, was the first in our times to intelligently use electricity, the great force of the air. From his experiments came the later triumphs of the telegraph, telephone, phonograph, electric light and power.

And now, turning to further triumphs, having drawn the treasures from her rock-hewn chambers and subterranean beds and railroaded the surface of the earth, having steamed trackless paths over the ocean, made incursions into and fathomed its depths, the American will ascend and travel the air and discover the forces which will bear him up as easily as birds may soar.

It is to be noted that nearly every invention or discovery which changes modern modes and methods and long-established customs is made in America or by Americans. These statements are not intended to praise the present Americans, but rather to point out the line of development of humanity, through the races, in their times, and on the continents furnished for the development. The inpouring streams from Europe and Asia, together with the African and aboriginal strain, prevent the future distinctive American type from being readily seen in its beginnings by any except the few who are of that special type, or by those who can read the past and future from the present.

Indications of the equality or balancing of the sexes preparatory to the return to propagation and inhabiting of dual-sexed bodies are: that in the United States there is a more pronounced tendency to the equality of the sexes than in any other part of the globe. In the United States woman is further developed than the women of other nationalities. The woman of the United States has more freedom of action in industrial and professional occupations, in politics, travel, and in social life, than in any other country in the world. These are some of the signs that in the United States there is now being prepared the beginnings of the new race which will furnish the bodies for the generations of the sixth sub-race, in which sixth sub-race the sexes will be more evenly balanced than has ever been known to our short history.

Vol. II., pp. 366, 367.

STANZA XII., SLOKA 47. FEW REMAINED. SOME YELLOW, SOME BROWN AND BLACK, AND SOME RED REMAINED. THE MOON-COLOURED WERE GONE FOR EVER.

48. THE FIFTH PRODUCED FROM THE HOLY STOCK REMAINED; IT WAS RULED OVER BY THE FIRST DIVINE KINGS.

49. * * * THE SERPENTS WHO RE-DESCENDED, WHO MADE PEACE WITH THE FIFTH, WHO TAUGHT AND INSTRUCTED IT. * * *

(a) This Sloka relates to the fifth race. History does not begin with it, but living and ever-recurring tradition does. History—or what is called history—does not go back further than the fantastic origins of our fifth sub-race, a “few thousands” of years. It is the sub-divisions of the first sub-race of the fifth root-race which are referred to in the sentence, “Some yellow, some brown and black, and some red remained.” The “moon-coloured”—i. e., the first and second races—were gone forever; ay, without leaving any traces whatever—and that, so far back as the third “Deluge” of the third Lemurian race, that “great dragon,” whose tail sweeps whole nations out of existence in the twinkling of an eye. And this is the true meaning of the verse in the commentary which says:

The great dragon has respect but for the serpents of wisdom, the serpents whose holes are now under the triangular stones.

Or in other words, “the pyramids, at the four corners of the world.” Vol. II., p. 449.

Among other arts and sciences, the ancients—ay, as an heirloom from the Atlanteans—had those of astronomy and symbolism, which included the knowledge of the zodiac.

As already explained, the whole of antiquity believed, with good reason, that humanity and its races are all intimately connected with the planets, and these with the zodiacal signs. The whole world's history is recorded in the latter. In the ancient temples of Egypt there is an example in the Dendera zodiac; but except in an Arabic work, the property of a Sufi, the writer has never met with a correct copy of these marvellous records of the past—and also of the future—history of our globe. Yet the original records exist, most undeniably.

Vol. II., pp. 462, 463.

Enough has been said to show that evolution in general, events, mankind, and everything else in nature proceed in cycles. We have spoken of seven races, five of which have nearly completed their earthly career, and have claimed that every root-race, with its sub-races and innumerable family divisions and tribes, was entirely distinct from its preceding and succeeding race.

It is only such “transformations” in physical nature, as much as in the memory and conceptions of our present mankind, that the Secret Doctrine teaches. It confronts the purely speculative hypotheses of modern science, based upon the experience and exact observations of barely a few centuries, with the unbroken tradition and records of its sanctuaries; and brushing away that tissue of cobweb-like theories, spun in the darkness that covers a period of hardly a few milleniums, which Europeans call their “history,” the old science says to us: listen, now, to my version of the memoirs of humanity.

The human races are born one from the other, grow, develop, become old, and die. Their sub-races and nations follow the same rule. If your all-denying modern science and so-called philosophy do not contest that the human family is composed of a variety of well-defined types and races, it is only because the fact is undeniable; no one would say that there was no external difference between an Englishman, an African negro, and a Japanese or Chinaman.

Since the beginning of the Atlantean race many million years have passed, yet we find the last of the Atlanteans still mixed up with the Aryan element, 11,000 years ago. This shows the enormous overlapping of one race over the race which succeeds it, though in characters and external type the elder loses its characteristics, and assumes new features of the younger race. This is proved in all the formations of mixed human races.

Vol. II., pp. 463, 464.

Now, occult philosophy teaches that even now, under our very eyes, the new race and races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race sui generis, not only mentally, but also physically.

Thus the Americans have become in only three centuries a “primary race,” temporarily, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the sixth sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the sixth root-race will have appeared on the stage of our round.

CHOICE EXTRACTS AND TRANSLATIONS.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

THE VOICE OF NATURE TO MAN.

MORTAL! From the bright lights which shine through the earth-enveloping atmosphere I have called thee; from the life-quickeningsunbeam and from the paler radiance of the moonlight have I spoken to thee; from the ocean wave thou hast heard my voice; from the rolling torrent and the tranquil stream have I sought to charm with music; from the many-shaped forms of moving life my discourses have been as the echoes upon thy path; from the full foliage of the aspiring tree and from the painted petals of the dew-fed flowers have I hymned of truth for thy instruction; from the mass of the earth's mountains and from their caverns and abysses have I sought to seize thee through the force of wonder and of terror; and from the rounded pebble of the babbling brook have I told thee mighty truths; from the elemental powers in the sunshine and the solemn stillness of the night, in the fury of the conflicting storm, in the calm and tranquillizing influence of a summer's eve, I have sought to lift thee above the earth. I have been near thee as thy shadow, in the dream of infancy and the vision of thy riper years, to thy heart have I sought to convey high and lofty impulses. To the Good which is the Great, to the Beautiful which is the True, I have sought to consecrate thy soul and, through my ever-varying forms, instruct thee in the mysteries of being and lift thee from the finite state to which thou art born toward that Infinite for which thou art destined. Through thee I have sought to advance the human family a few degrees above the errors with which they are doomed to contend in the darkness of their superstitious ignorance. I have striven to reveal myself unto thee, but the mists of earth and passion have obscured thy vision, and to my spiritual brightness a moral enervation has made thy soul dark; and I who have called upon thee in a hundred tongues, I who have wooed thee in a thousand shapes in vain, bid thee to my land of light, to see and to know me. The earth and the forms of terrestrial matter—these are my care;

the powers which regulate these forms—they are my servants. I rejoiced with the angelic host when the foundations of the earth were laid, and my voice rang in the seraphic chorus which shook the created worlds when the grand development of minds was completed in the creation of man. Still, I am but the faithful servant of the Eternal Presence whose influence is felt in all things, and whose power is manifested through infinite space. Cherish, therefore, within thee the pure desire to know the truth, for the love of truth alone is the talisman that leads you to the presence of that spirit who has power to reveal the secrets of thy future destiny. The secrets of the earth are the passport to heaven. The truth is revealed alone unto the true. The good can only know the spiritual and the beautiful. Awake! Free thy mind from its chains of clay. Enjoy in the brightness of earth and in the fullness of life the glorified existence which is the presage, the forecaste of eternal beatitude. Awake!

THE UNIVERSALITY OF LAW.

THOSE who act according to the laws of any department of being will find their reward in the results to which such actions tend; and it is but a misapplication of the notion of providence, if they expect the laws of one series of events to be interrupted and turned aside by the laws which only regulate another series of events. But in due time this identity is perceptible, and as it is apprehended the entire view opens upon man of a system of things in which there is one pervading life, soul, spirit, tendency, in which all are harmonized, and which, therefore, through the diversities that may form the occasion of sore perplexity to those who only see a part, yet must tend eventually to general good. As this opens upon the mind there comes that thought which constitutes the beauty, the grandeur, the power of all religions and of the religious tendency in human nature—a beneficently harmonized world, though by a long process. And this has ever been the song of poets, teaching

“All discord, harmony not understood.
All partial evil, universal good.”

This has been the reflection of the philosopher, exclaiming:
“It is heaven upon earth for a man’s mind to move in charity,

rest on universal law, and turn upon the poles of truth." This general consent and ultimate universality of good constituted the prophecy of the sybil's leaves that were scattered abroad. This is the inspiration of those Orphic hymns of such remote antiquity. This has been the anticipation of those who have struggled even to martyrdom and self-sacrifice in the cause of humanity. This is the millenium of the Christian and the Utopia of the philanthropist. This is the future golden age which religions have so generally promised, while they recorded a past golden age. This is the "New Jerusalem," the revolution of the great Platonic year, the harmony which Pythagoras heard, "the music of the spheres"; the chorus which the Seer of the Apocalypse listened to when every creature in heaven, on earth, under the earth, and in the sea, and all that are in them, joined in their glorious hymn to the almighty and universal power. This has been the anticipation of all, and this is the ultimate results of universal law, the great development toward which all things tend, of the infinite in the finite, of God in humanity and in nature.

TO AN ANTIQUARY.

BY ALICE LE PLONGEON.

'August the souls that comprehend the Past
Justly, and in its ancient records find
How fleeting are the labors of mankind—
Let these be great or small—for none may last!
Each high conception of the human mind
Persuadeth skilful hands such thoughts to bind,
Like treasures they would safely keep—soon cast
On Time's rude wave to sink and disappear,
No more to rise unless in ruined state—
Gathered by relic-hunters who debate
Each flotsam they behold, but never hear,
O Soul of all that is! th' inspired thought,
Nor find the meaning which the artist wrought.

THE SEPHER HA-ZOHAR.

OR

THE BOOK OF LIGHT.

BY NURHO DE MANHAR.

AS a preliminary to the translation of the great Kabbalistic work, "The Sepher Zohar, or Book of Light," we purpose to sketch in brief outline the history of its origin, the nature and purpose of its doctrines and teachings, as also the great influence of its philosophy which is reflected in the writings of Albert the Great, Reuchlin, Raymond Lully, Boehmen, More the Platonist, Spinoza, Balzac, and many others whose names are famous in the annals of literature and learning. To the readers of the late Madame Blavatsky's works, "Isis Unveiled" and "The Secret Doctrine," this will doubtless prove acceptable and enable them to understand and comprehend those parts in which she has incorporated the philosophy respecting the Sephiroth and shown its close similarity in many of its aspects with Eastern teachings. There is scarcely a page in which some reference to it is not found, with Hebrew words, the explanation of which would have enhanced the value of the above works and added to the enjoyment and edification of theosophical students in general. To supply this desideratum it will be necessary to give details respecting Kabbalah of which the Zohar is justly considered to be the prolific fountain from which has flowed that stream of occult philosophy that has entered so largely as an element in the teachings of mystics of ancient and modern times.

The ancient Jews were not different from other nations in having occult schools and institutions in which secret doctrines were inculcated and imparted to neophytes, or the sons of the prophets, as they are termed in the Bible. These teachings were twofold in their nature and character, and denominated *Beresith*, or the science of the natural world; also *Mercaba*, which had relation to heavenly or spiritual science, and which

was esteemed and regarded as most sacred and never to be revealed except to initiates, and then only orally, as amongst the ancient Druids. That which was received was termed "Kabbalah," a Hebrew word, signifying reception, or, rather, what is received and handed on to others in short aphorisms and mnemonical words, the meaning of which could only be deciphered and comprehended by those who had successfully passed through a long course of esoteric studies. For instance, A D M, or Adam, taught that the soul of Adam the first was incarnated in David the King and will eventually appear in the form of the Messiah. It is said that Kabbalah first originated after the expulsion of Adam from the Garden of Eden, and was communicated to him by the angel Raziel in order that he might be better able, through attending to its teachings, to regain his lost estate. The common tradition and most generally accepted is that Moses himself was the real author of Kabbalah, having received it during his residence of forty days and nights on Mount Sinai. After his descent therefrom he imparted it to Aaron, who in turn handed it on to his sons, through whom it was given to the seventy elders of the children of Israel and coadjutors of Moses in juridical government and polity. Through the judges, especially the prophet Samuel, it was delivered to David and Solomon, the latter becoming renowned throughout the East for his extensive and profound knowledge of Kabbalah, by which he was able to perform marvelous things and acquire control over all beings, demons, spirits of the air, fire and water, and make them his obedient and subservient ministers.

During the reigns of the various kings of Israel and Judah we gather that this Kabbalah was widely taught and studied in the schools or colleges of the prophets, presided over by hierophants, of whom Elijah and Elisha were remarkable examples, and distinguished not only by their loftiness of character, but also for their knowledge and manipulation of nature's occult forces and powers, by which they stand out boldly and prominently in Jewish history. These occult societies were generally distinguished by the wearing of some special badge or emblem indicative of the peculiar occultism of which they were the professed followers and adherents, such as a raven or hawk, eagle or dove, a lion, a wolf, an ox or a lamb. Their members, whenever sent out on any benevolent expedition or political mission, always went in couples, similar to the rule of custom in vogue

at the present time with monks and nuns in the Roman Catholic community. From this fact we obtain a satisfactory and rational explanation of the extraordinary and miraculous feeding of Elijah by two ravens, who brought him in his place of retirement and concealment bread and meat for his daily sustenance. Instead of two birds noted for their thievish propensities, we see how two members of an occult school, who were perfectly acquainted with the whereabouts of Elijah, and so ministered to the bodily wants and necessities of their great hierophant. It is also related of Alexander the Great, on his entering into one of the chief cities of Egypt, that he was welcomed by twelve doves at the head of a large procession of the citizens, and who greeted his presence with some remarkable signs of congratulation, the strangeness of which vanishes and disappears when we recognize in these doves members of some occult institution held in veneration by the general populace, and thus qualified to be the exponents of their good wishes and feelings toward the conquering Alexander. The Babylonian captivity brought the Jews into immediate contact with Chaldean and Persian philosophy, which introduced a great change in their speculative ideas of the creation and divine government of the world, Chaldean magic and occult science became objects of deep interest and study, and ultimately resulted in the formation of new societies and sodalities, in which secret rites and ceremonies were performed and celebrated. All knowledge of their teachings was jealously guarded, and their members were bound by the most solemn oaths not to divulge or reveal them to the profane or common people. These esoteric schools abounded throughout the East, especially in parts of Arabia and adjacent countries.

And now we enter into the historic domain and gather from the pages of Philo Judaeus, a famed Jewish mystic and philosopher, who in his treatise on the advantages accruing from a contemplative life makes mention and reference to the Essenes and gives a somewhat full account of their methods and objects of study. They lived an ascetic life, and at stated intervals indulged in meditation after reading portions of sacred books or writings entrusted to them. At other times they assembled in solemn conclave for interchange of thoughts and ideas which had come to them in the seclusion and silence of their cells. "They spoke slowly and with deliberation," says Philo, "regarding eloquence not so much as clearness in expression of

ideas. They frequently repeated themselves in order that their sayings might become engraved on the minds of their auditors. In the interpretation of Scripture they indulged greatly in the use of allegories, as the law appeared to them like a living being. The physical body was the letters and words; the soul was the invisible spirit hidden within them, a spirit by which the student, guided and led by reason, begins searching after those things which are of importance to him; discovering most wondrous and beautiful thoughts under the form that envelops them; rejecting mere outward symbols in order to lead the mind to the light and for the use and advantage of those who, with a little aid, are able to perceive truths and things invisible by means of and through things visible." They fully recognized that the spiritual world was no remote region in the universe, but was surrounding them and not very far away from them. For them there existed no broad deep gulf, no solid wall or partition between the natural and spiritual worlds, no insuperable and impenetrable barrier between them and the spirits of great and good men made perfect and who had once been teachers to nations. If differences there was between them, it was one of state and condition, and this they endeavored to mitigate and obviate by purity of life and thought, esteeming no self-denial too great, no sacrifice too transcendent or comparable to the enjoyment of spirit intercourse and instruction, resulting in the subjugation of their lower nature, and so clarifying their minds that they became luminous mirrors in which were reflected the secrets of the universe. This was their philosophy as expressed by an old Arabian sage. "When my soul," said he, "shall become in harmony with the divine life, then will it be a reflection of nature's great and secret truths."

Such is the general description of these occult schools or lodges widely prevalent in the East, and which continued to exist to the time of Rabbi Simeon ben Jochai, the great Kabbalist and reputed author of "The Zohar, or The Book of Light," whose name is held in reverence and esteem by all true students of occult philosophy. His biography, though short, is not uninteresting in its character and details. He lived and taught in the reign of Hadrian, the Roman Emperor, when the Jewish nation was subject to much hardship and persecution and their Rabbis or recognized teachers labored under grievous disabilities, being prohibited from giving instructions to their students, a restriction which Rabbi Simeon had the singular

boldness and courage to ignore and disregard, and thus incurred the anger and displeasure of the Roman rulers. He had to flee for his life and conceal himself in an unknown and solitary abode. He had been holding a discussion in one of the synagogues with Jehuda ben Illai and Jose ben Halefta, two famous Rabbis, on the comparative character of Jewish and Roman manners. Jehuda commenced his discourse with an eloquent eulogium on the Romans as the greatest promoters of the material convenience and civilization of the people they governed, instancing their public works, architecture, and the patronage they gave to the useful arts. When Rabbi Jose's turn came to speak he exhibited the cautiousness which had given him the surname of "The Prudent," and observed an impressive silence. The discretion of his colleagues was, however, lost upon Simeon, whose animosity to the Romans for the harshness and cruelty exhibited toward his brethren vented itself in a fiery invective against the oppressors, which, becoming the topic of public conversation, aroused and excited the displeasure of the civil authorities. He, along with the above Rabbis, was summoned to appear before the magistrates. The silence of Rabbi Jose was deemed a sufficient ground for banishment to Sepphoris; Rabbi Jehuda was allowed to exercise the office of a preacher in the synagogue; but Rabbi Simeon was condemned to death, a sentence which he evaded and escaped by immediate and timely flight, accompanied by his son Eliezar. For several years he remained in seclusion and lived as a hermit in a cavern, engaged in the development of Kabbalistic science as embodied in the Book of Zohar. After the death of the Emperor Antoninus he left his place of concealment and reappeared as the founder of a school in Tekoa, a town in Palestine. About three hundred of his sayings are recorded in the Talmud. The whole of his life was absorbed and spent in the study of Kabbalah, in which science he was and still is regarded as one of its most eminent masters. He lived in a world of his own, in a region beyond the bounds of ordinary nature. Students and learned Rabbis from all parts flocked to him and enrolled themselves as members of his school, in which subjects of the highest philosophy were discussed. Instructions by great teachers, such as Moses, who in the Zohar is styled The Faithful Shepherd, and the great prophet Elijah, who in luminous and resplendent forms appeared in their midst, were imparted on matters and subjects of the most abstruse and occult character, and which were recorded

in secret writing by students deputed and chosen for that object. There is an affecting account of his death given by one of his students in the "Idra Sota, or "Lesser Assembly," one of the appendices to the Zohar. As a teacher he had lived and as a teacher he died, surrounded by scholars who loved him dearly. "Mercy," he was saying, "hath ascended unto the Holy of Holies, for there Adonai hath commanded his blessing forevermore, even life everlasting." There was a sudden pause. His head fell slowly on his breast. Intently gazing upon him, they listened in deep silence for further words, but no words came from those lips that had been so eloquent in speech. They were his last words, and not inappropriate as a finale to a life like his. Suddenly a strange supernatural light surrounded the house. "At that moment," says Rabbi the Scribe, "I heard a voice, which said: 'Before thee are countless days of blessedness,' and then another, saying: 'He asked life of thee and thou gavest him the years of eternity.' Throughout all that day the flame continued around the house, and no man entered or went forth. I lay weeping and sobbing on the ground. At length the fire departed, and I perceived that the soul of him who was the Light of Israel had departed also. His corpse was reclining on the right side, and a smile was on his face. Eliezar, his son, took his hands and kissed them. We could find no utterance for our grief till tears began to flow. Three times his son fell down in speechless sorrow. At length the power of utterance came to him, and he cried, 'Father! Father!' As the funeral procession moved toward the grave a light revealed itself in the air, and a voice was heard exclaiming: 'Come! Gather yourselves together to the marriage feast of Simeon.' "

Ere entering upon the analysis of the Zohar and its contents, we would premise that the Kabbalists teach that the Divine Being has expressly committed his mysteries to certain chosen individuals, who in their turn handed down to others who proved themselves worthy recipients of them. These mysteries relating to man's spiritual existence and guidance are concealed in parts of the Holy Scriptures, the interpretation of which is the province of Kabbalah. To understand these mysteries the student will find it necessary to acquaint himself with the metaphysical principles as laid down in the earliest writings and documents of this science, as in later times professors of Kabbalah have incorporated with it many of their own ideas and philosophic doctrines culled from Greek and Arabian sources.

Kabbalah as a constituted science or system of Theosophy is divided into two separate sections, The Theological and The Practical; this dealing with the visible creation and termed *Bernhik*; that dealing with the spiritual world and the attributes and perfection of the Divine Being is denominated the *Mercaba*, or the chariot throne, with its attendant angels, as seen and described in the opening chapters of the Book of Ezekiel the Prophet.

The doctrines of Creation are succinctly outlined in the "Sepher Yitsira, or Book of Creation," the imputed author of which is said to be no less a personage than Abraham the Patriarch himself. As this work, with a translation of its contents, will form a subject of future consideration, we shall confine our remarks to the no less important Kabbalistic work, The Zohar.

In order that our readers may obtain a clearer idea of the philosophy of this strange and remarkably interesting book, it will perhaps not be out of place to lay down or touch upon a few of the fundamental axioms which more or less form the basis of systems of philosophy, ancient or modern, Eastern or Western, and especially in Kabbalah; such as "From out of nothing, nothing can proceed; therefore no substance that now exists has been produced from nothing, and whatever exists is in one sense uncreated. All existing substances are emanations from one eternal substance." In the act of what is commonly termed creation the eternal Being drew from himself; consequently there is no such thing as matter in our sense of the word. Whatever we call matter is only another form or species under which the spirit comes into manifestation. Therefore the universe is a realization of the Infinite, an immanent effect of his ever-active power and presence. Though all existence flows from the divine, yet is the world different from the Godhead, as the effect is different from the cause. Nevertheless, as not separate, but abiding immanently in him, creation is evermore the manifestation of himself. The world is the mantle with which he clothes himself, or, rather, it is a revelation of the Godhead, not in his hidden essence, but in his visible glory. In giving existence to the universe the first act of the almighty was the production of a power and principle intimately and specially related to himself, to which are given the names of his holy spirit, his personal world, his first-begotten son and which the Kabbalists in general personify and term *Adam Kadmon*, or the archetypal Man, and who in turn caused to proceed from emanations from himself

all the lower forms of actual existence in their several descending series and gradations.

According to Kabbalists, God is the author of the letters. Spirit is a revelation of thought and the form in which intellect or mind pronounces itself most distinctly. Letters are the organic elements of speech, and therefore he who taught man language or who made him, as one of the Targums expresses it, "*ruach mamelella*," a speaking spirit, must have been the author of the letters of the primeval language. The first ten numbers and the twenty-two letters of the alphabet, considered analogically as types of divine operation, are denominated the thirty-two paths of wisdom of which the almighty created the universe. "The works of God," says the author of "*Cosri*," another famous Kabbalistic work, "are the writing of Him whose writing is his Word, and whose word is his thought, so that the words, work and thought of God are one, though they seem to man to be three." As in the universe harmony reigns in manifoldness, so the letters and numbers constitute a system which has its centre and hierarchy. The unit predominates over the three. The three rules over the seven; the seven over the twelve. The centre of the universe is the celestial dragon. The circuit of the zodiac is the basis of the year. The heart is the centre in man. The first is elevated in the world like a king upon his throne. In the seven organs of the body there is a kind of opposition which sets the one against the other as in battle array. Three promote love, three engender hatred. Three bestow life, three lead to dissolution, and one cannot be apprehended by the mind without the other. Over the whole of this triple system, over man, the world and time, over numbers, letters and sephiroth, the only true king, the one God rules forever and ever. Such are the chief fundamental ideas which permeate the whole texture of the Zohar, which, as we have observed, forms the standard and code of Kabbalistic philosophy. The body of the books takes the form of a commentary extending over the five books of Moses, viz.: the Book of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, and is of a highly mystical and allegorical character, and which was the most general and favored method of teaching and imparting instruction in Eastern countries. In addition to these, there are eighteen supplementary portions, viz.:

1. *Siphra Dzeniutha*, *The Book of Mysteries*.
2. *Idra Rabba*, *The Great Assembly*, referring to the school

or college of Rabbi Simeon's students in their conferences for Kabbalistic discussion.

3. Idra Sota, *The Lesser Assembly*, of the few disciples that that remained for the same purpose toward the end of their master's life or after his decease.
4. Sabba, *The Aged Man*.
5. Midrash Ruth, a mystical exposition of *The Book of Ruth*.
6. Soper Ha Bahia, *The Book of Clear Light*.
7. Tosephtha, *An Addition*.
8. Raia Mehima, *The Faithful Shepherd* (Moses).
9. Hechaloth, *The Palaces*.
10. Sithrey Torah, *The Secrets of the Law*.
11. Midrash Ha-Neelam, *The Concealed Treatise*.
12. Rose de Rasin, *The Mystery of Mysteries*.
13. Midrash Chasith, *On the Canticles*.
14. Maamar Ta chasi, a discourse, so-called from its first words, "Come and See."
15. Ianuka, "The Youth."
16. Pekuda, *Illustrations of the Law*.
17. Chibbura Kadma, *The Early Work*.
18. Mathuitin, *Doctrines*.

The commentary is sometimes called Zohar gadol, the Greater Light; the supplements, Zohar Katon, or the Lesser Light. Though the Zohar is said to be a commentary on the Pentateuch, it must be understood that the interpretation is Kabbalistic, and that the literal sense of the words is only a covering or garment of the true meaning. With the Kabbalists there are two ways of regarding and speaking of the Divine Being. When they speak simply and directly of his nature and attributes their style is severely metaphysical and abstruse, but at other times they indulge in the use of metaphor and allegory to a most extraordinary, if not extravagant, degree, at the same time declaiming against the possibility of any attempt to describe the *incomprehensible* (because infinite) Being. This is especially the case with the *Siphra Dzeniutha*, or Book of Mysteries, of which the following extract is a fair sample of its style:

"He is the ancient of ancients, the mystery of mysteries, the concealed of the concealed. He hath a form peculiar to himself, but he hath chosen to appear to us the ancient of ancients. Yet in the form whereby we know him he remaineth

still unknown. His vesture is white and his aspect that of an unveiled face. He sitteth on a throne of splendors, and the white light streameth over a hundred thousand worlds. This white light will be the inheritance of the righteous in the world to come. Before all time *En Soph*, the boundless One, the un-originated and infinite Being, existed without likeness, incomprehensible and unknowable. In the production of finite existence the first act was the evolution of the *Memra*, or the Word, which was the first point in the descending series of beings, and from whom in nine other degrees of manifestation emanated those forms which at once compose the universe and express the attributes and presence of its eternal ruler. To these nine forms is given the common name of *Sephiroth*, signifying *Splendors*. The whole or some of these Sephiroth constitute the universe, the manifestation of God, their names being:

1. Kether, *Crown.*
2. Chocma, *Wisdom.*
3. Binah, *Understanding.*
4. Chesed, *Mercy.*
5. Din, *Justice.*
6. Tiphereth, *Beauty.*
7. Netzach, *Triumph.*
8. Hod, *Glory.*
9. Yesod, *Foundation.*
10. Malkuth, *Kingdom or Dominion.*

The primordial essence is before all things. In his abstract and eternal nature and condition he is incomprehensible, and as an object of the understanding, according to the Zohar, he is nothing, the mystery of mysteries; but he took form as he called forth them all. The ancient of ancients is now seen in his own light; that light is his holy name, the totality of the Sephiroth. The order of their emanation is as follows: From Kether, the Crown, the primal emanation of *En Soph*, proceed two other Sephiroth—Chocma (wisdom), active and masculine; the other Binah (understanding), passive and feminine, the combination of which results in thought, of which the universe is the effect. The crowned Memro, or Kether, or primordial Logos, is the thinking power in creation, Chocma the act of thinking, and Binah the subject of the thinking. Says Cordovero, author of a famous Kabbalistic work, *Pardis Rimmonim*, or the Garden of Pomegranates: "The forms of all earthly beings are in these three Sephiroth, as they themselves are in him who is their

fountain." The seven other Sephiroth develop themselves also into triads, in which two antithetical members are united by a third. Thus Chesed (mercy) is the antithesis of Din (justice), and both are united in Tiphereth (beauty). These terms, however, are not used as in our common theology and ethics in the moral or spiritual sense, but have rather a cosmological or dynamic meaning, Chesed signifying the expansion of the divine Will, and Din its concentrated energy. These two attributes are called in the Zohar the arms of God; and Tiphereth, whose symbol is the breast or heart, is the expression for the good they produce and uphold. The next three Sephiroth—Netzach, Hod, and Yesod—are also of a dynamical character, representing the producing power of all existence. Netzach, masculine, and Hod, feminine, are used in the sense of expansiveness and grandeur, and denote the power from which all the forces of the universe proceed and combine themselves in a common principle, Yesod, the foundation or basis of all things. Viewed under one aspect, these three Sephiroth or attributes reveal the Deity in the character in which the Bible speaks of him as Jehovah Zebaoth, or the Lord of Hosts. The tenth and last of the Sephiroth, Malkuth, sets forth the divine sovereignty and its never-ending reign within and by all the others. Thus we see that these Sephiroth are not mere instruments different from the divine substance. He is present in them, but is more than what these forms of being make visible. They cannot in themselves express the Infinite. While each of them has a well-defined name, he, as Infinite, can have no name. Whilst, therefore, God pervades all worlds which reveal to us his presence, he is at the same time exalted above them. His immutable nature can never be meted or scanned; therefore the Zohar compares these Sephiroth to classes of various colors through which as media the divine light shines unchanged as the sunbeam is unchanged, whatever medium transmits it. Again, these ten theogonic Sephiroth are resolved into three classes, and make what is termed *olam atzoloth*, the world of emanation. The first three are of a purely intellectual nature, and are exponents of the *olam maskel*, or "intelligent world," and set forth the absolute identity of being and thought. The second triad is of a cosmological and moral character, expressing the energy of rectitude and grace in the revelation of the beautiful. In them the almighty appears as the *summum bonum*. The remaining triad represents the divine architect as the foundation

and producing cause of all visible being, and is termed *olam hamotava*, the physically developed world.

Furthermore, these worlds are divided in a fourfold manner, viz.: (1) Atzeloth, emanative world; (2) Bariah, creative world, referring to the higher order of spirits; (3) Yetsira, formative world, including all the heavenly bodies; (4) Asosah, or *olam hamotava*, terrestrial world, which latter, though containing the dregs of existence, is nevertheless considered as immaterial, for matter in the ordinary idea or conception of it, on account of its imperfection and inability, would be, as an emanation from God, an impossibility and a contradiction. The divine efflux of vivifying glory, so resplendent at its fountal source, becomes less potent as it descends in the scale of being, till, in the phenomenon termed "matter," it exists in its embers, or, as the Kabbalists describe it: "Like a coal in which there is no longer any light." The Zohar gives a beautiful illustration of the intimate and unique relation of three worlds from the flame of a lamp, the upper and white light of which symbolizes the *intellectual*; the lower and more shaded light, which insensibly blends itself with the upper one, represents the world of *feeling*; whilst the grosser material, which is beneath all, is the emblem of the physical world. That the above remarks may be better understood, we subjoin the following:

1. Kether (crown).
2. Chocma (wisdom).
(understanding 3. Binah.
4. Chesed (grace).
(justice 5. Din.
6. Tiphereth (beauty).
7. Netzach (triumph).
(glory) 8. Hod.
9. Yesed (basis).
10. Malkuth (kingdom).

(To be continued.)

MAN A CITY.

REPUBLIC.

BY ALEXANDER WILDER, M. D.

I HAD rather try to understand Plato," says Sir Philip Sidney, "than waste my time in vain efforts to refute him." Perhaps there is no more fitting reply to those who do not properly understand the writings of the great philosopher, and so reason incorrectly from them, taking exception to the teachings in the form in which they construe them. Truly, in order to interpret Plato well, one should be himself a Plato. The superficial reader will be liable to take only an obscure view of the purport of his discourse, seeing it as through a haze and quite misunderstanding the real sense. Plato himself has declared that there is that which cannot be expressed by words like other things that may be learned. He also tells in one of his letters that "by a long intercourse with the subject, and living with it, a bright light is kindled as from a leaping fire, and being engendered in the soul, feeds itself from itself." Indeed, he remarks that if such matters could be written or spoken he could think of nothing better than to benefit mankind in this way, and thus to bring the knowledge within the view of everyone. But the attempt to do this would be beneficial to only a few who are able with a little showing to make discoveries for themselves. Others would be certain to look upon the whole matter with contempt, while others besides would be puffed up by the conceit of possessing a knowledge beyond what had been generally attained. For these reasons, he declares, various arts had been brought into use as *veils* to conceal such knowledge from the unworthy.

These modes of concealment were common in ancient literature. The narratives and accounts of individuals were related in forms apparently having a literal meaning, and treating of matters of actual occurring. This was sufficient for those who thought and cared only for what came within the purview of the common understanding. But the more profound and far-seeing perceived a deeper sense which contained the substance of the

parable. Thus the apostle Paul did not hesitate to declare the story of the Israelites passing from Egypt into the Idumean country to be typical. Other writers affirmed the same thing of the "Mystic Rites" and the several mythologies. Augustin and Maimonides acknowledged the story of the Creation to have a meaning which was not perceived by the common understanding. "Let him who has found it out be careful not to divulge it," says the latter. The recent ecclesiastical trial of the Rev. Doctor Crapsey brings out the statement that there are thousands in the Protestant Episcopal Church of the United States who believe that the story of Jesus in regard to his fatherhood and resurrection is to be taken in a symbolic sense. Emanuel Swedenborg carried this view still further, giving a philosophic construction to a large part of the Bible.

Plato explains a purpose of this method of allegorizing. A person ought to be very cautious when visiting other countries and persuading young men of distinction to leave other companions and associate with him for the purpose of improvement. The art of the teacher is old, he remarked, but the men in old times who pursued it feared the odium likely to be incurred, and sought to conceal it. They veiled it over, some under the disguise of poetry, like Homer, Hesiod and Simonides; others under the form of mysteries and divinations, as Orpheus, Musæos, and those who follow; and others still make use of the gymnastic art. "All these," he declares, "employed these arts as veils." We may not wonder, therefore, at the statement of Apuleius, that "the sublime and divine Platonic doctrines were understood by very few of the worthy, and were absolutely unknown to every one not initiated."

The reader should, accordingly, be mindful of the real, rather than the apparent sense of his writings. Things that are unseen are as real as those that are palpable to the senses, and when they are well known will be found to be truly real. Visible things are only shadows of what is unseen, and the writings of Plato have the unseen for their principal subject.

Such veils of the invisible are to be observed in the *Republic*, Plato's most famous Dialogue, not only in the metaphors and illustrations, but in the allegory which includes the whole. Plato himself has signified this in the statement that the city or commune which is described existed nowhere upon the earth, although perhaps the model of it was in the heaven. It is not a theory or ideal of a government among men, but the ideal of

man in the abstract, whose condition is determined internally by the action and reaction of internal elements under a freedom which no external law can reach. "In this *State*," remarks General E. A. Hitchcock, "all the thoughts and feelings exist in common, or as a 'community,' under no restraints or compulsions not derived from their internal nature. Under these circumstances the *family* of thoughts and feelings *generated* will represent the character of the State, whether noble or base, elevated or depraved."¹

We may keep in mind, therefore, that the whole description, however closely it may relate to matters as they exist here, is not to be contemplated as designed ever to be realized in any region of the earth, but purely as a figurative representation of matters actually beyond the world of sense.

CONCERNING JUSTICE.

The Thracian goddess Bendis had been introduced into Attika, and her festival is observed for the first time. Sokrates has gone from the city to the Piraeos in company with Glauken to participate in the observance and see the procession of Thracians in her honor. On setting out to return to Athens they are invited to join a party of young men at the house of the aged Kephalos. There is to be in the evening the torch-race pertaining to the Lesser Rite of Athena, commemorating the victory of the former Athenians over the invaders from Atlantis. As it is to be on horseback, Sokrates and Glauken are easily persuaded to wait to see the novelty.

Kephalos is engaged at a family sacrifice, and greets his guests cordially. He refers to the weakening of his physical powers from age, remarking that as they waned the desire and delight of discoursing greatly increased. Many old men complain of missing their various pleasures, and others lament that their nearest friends neglect and despise them. He quotes Sophokles, the dramatist, who protested that with old age he had escaped from a frenzied and savage despot, and adds to it his own testimony that in old age there is great peace and freedom. But there are several distinctions. In those who are orderly and not morose old age is but moderately burdensome, but to others youth and age are alike uneasy and disagreeable.

Sokrates remarks that Kephalos is wealthy, and that this

¹Major General E. A. Hitchcock, Swedenborg, a hermetic Philosopher, p. 264.

may be a reason for his peculiar frame of mind, and asks what he conceives to be the greatest benefit from having large property. Kephalos replies that when a man begins to think that he is going to die he becomes solicitous about things which had not occupied his attention, and recalls that he has fears of Hades and the future life. He has heard that those who have been unjust are to be punished for it, and the tendency of this is to disturb his soul with apprehension. Then the man reflects whether he has wronged anyone, and lives on with scarcely any hope for the future. But he who is conscious of being innocent of such wrong-doing is sure to have, as Pindar has declared in his verse, "sweet hope, the nurse of age, that guides the mind of ever-changing mortals." Kephalos says that he deems the possession of riches to be chiefly valuable to the worthy individual, because he is freed from the temptation to enrich himself unworthily or cheat another, and accordingly when he departs this life from the apprehension in regard to anything due from him to God or to human beings.

Sokrates questions, however, whether justice does not mean more and perhaps somewhat different from speaking truth and paying what a person may chance to owe. If he were to receive weapons from a friend when the friend was sane, ought he to return them if the man was in a frenzy of madness? Certainly while he is in that condition it is not well to tell him the truth.

DOCTRINE OF SIMONIDES.

At this hitch in the argument Kephalos hastens away and his son Polemarchos eagerly takes it up. He quotes the maxim of Simonides that the paying to everyone of what is due is justice. This, however, he likewise is made to qualify, when he is asked whether a loan should be returned to a man who is insane. A friend is under obligation, he admits, to do good and not evil to a friend; and evil only to an enemy. "Justice," Sokrates remarks, "could consist in giving to everyone what is suitable for him," regarding this as "what is due." Then he enumerates the various arts and callings—those of the physician, the cook, the pilot, the warrior and the shoemaker—as being a rendering of dues to those requiring them. They are useful when they are wanted, but not otherwise. As justice relates to their peculiar employments, it is useful only at such times, but useless when they are not wanted.

Then, again, he who can prevent disease is also able to bring it on, and the best person to hold a military position is the man who is most adroit to steal the plans and other operations of the foe. In other words, the most valuable man to hold the position is a skillful thief. In analogy with this reasoning the just man who is expert in keeping money from being stolen is also dexterous in the art of stealing, and so it is a sort of thief himself. Thus Homer and Simonides both have exhibited justice as being a kind of thievery for the benefit of friends and injury of enemies.

Nevertheless, Sokrates asks, is it the part of a just man to ill-treat any human being whatever? Horses and dogs by being ill-treated become impaired in their good qualities, and human beings are made worse in character by unkindness. On the other hand, it is an impossibility for musicians by means of music to deprive individuals of musical skill, nor for horsemen by horsemanship to deprive men of skill in horsemanship. Nor will just men, by means of their justice, make others unjust; nor good men by their virtue make other men bad. Heat does not produce chill, nor does drouth create moistness, but the contrary. To do injury to another is never the act of a good man, and surely a just man is a good man. Accordingly, it is never the part of a just man, but only of one who is unjust, to harm anyone, either friend or enemy.

So the discussion is concluded between them that if an individual shall expound justice as the paying of a debt, meaning by it that a just man should be good to his friends and evil to his enemies, he is not really wise or right in judgment, for if the injury of another can in no case be just, this explanation cannot be true. It cannot be that a saint or sage ever uttered such a maxim, but someone of the monarchs or rich men who was confident of his power and deemed it as his prerogative accordingly to do arbitrarily as he might choose.

JUSTICE AS VIEWED BY THE SOPHISTS.

With this outcome of the argument, Thrasymachus breaks forth in tumultuous excitement. He is a Sophist and makes use of the equivocations common with the professional teachers. He had writhed as the discourse was held, and he now brands this conclusion as not being a proper solution of the question at issue. He refuses, however, to propose any other till he has

been assured that the company will contribute his fee as a lecturer.

Justice, or the Right, he declares, is nothing else than what is for the advantage of the stronger. For example, in the case of governments, whether they are despotic, democratic or aristocratic, the principle is the same. The party that governs is the stronger. Those who are in possession of power administer it with regard to their own advantage; and at the same time decree it to be just for all, and therefore that any one who transgresses will be punished for wrong-doing. He admits, however, that even the most powerful are liable to err as well as others, and may make laws and regulations which are not expedient for themselves. But in such case can it be just to require the subjects to obey? The reply to this is equivocal: that the ruler in so far as he is ruler does not err.

It must be acknowledged, nevertheless, that the arts themselves are ruling principles. Yet none of them exist for the special advantage of those who exercise them, but for the benefit solely of those who are served. This is the case with medicine, navigation and other arts that may be named. The magistrate should act accordingly for the interest of those whom he is serving.

As though to evade this condition, the discourse is abruptly turned to the proposition that injustice is stronger than justice and more profitable. Shepherds and herdsmen, it is pleaded, tend and fatten the sheep and cattle, having their eye upon their own advantage in the matter. So those who have the chief power in commonwealths have a like disposition toward those whom they govern. When taxes are levied the just man pays more than his share, and the other gets off with less. In case of each of them holding public office, the just man becomes unpopular because he gives no opportunity to those about him to enrich themselves without regard to what is right. It is different with the man who is not so scrupulous. In cases of solitary offences, the guilty persons are punished, and incur the highest dishonor, as in sacrilege, kidnapping, burglary, swindling, stealing. But when a man takes the money of the citizens, and enslaves them, he is called happy and fortunate. For injustice is censured by most persons because of their fear of suffering, not from any apprehension of doing but rather of themselves suffering injustice. In this way it is argued that injustice, when carried on in a scale sufficiently extensive, has the superiority,

a freedom and mastery greater than justice. By this reasoning Thrasymachus assumes that that which enures to the advantage of the stronger party is justice, and that that which only benefits individuals is unjust.

It is not an uncommon practice, even at the present time, for an individual having uttered an absurd or monstrous proposition in a social company to hurry off before he can be required to establish his statement. Thrasymachus having poured forth a deluge of talk, is now with difficulty persuaded to remain for questions. Having been led by Sokrates to explain what constitutes the true physician, he had described the shepherd as feeding his flock with reference to what he shall gain by it for himself. The shepherd art itself, however, has reference solely to the welfare of the sheep; and by similar government in so far as it is government consists of nothing else than what is best for those that are governed. No man seeks willingly to become a ruler, but requires a compensation. The benefits that are to accrue from his service are not for him, but for those who are governed. It is so with all the arts, medicine, statecraft and the others. The benefit from them is not for the individuals that exercise them, but for those in whose behalf they are employed. A compensation is given accordingly, and no one calls this mercenary. Nevertheless, if the art was to be employed without such compensation, the benefit would be the same. Plainly, therefore, no art or government provides what is advantageous for itself, but government provides and prepares what is for the advantage of those who are its subjects, having in view what is for the welfare of the inferior, and not that of the more powerful.

For reasons of this character men are not willing to be rulers in cities,² except they receive compensation. This may be in money or in honor. But if any individual will not consent to be a ruler he will be liable to suffer punishment. The principal penalty is that of being governed by a worse person. It is a fear of this that impels good men to accept magistracy, and

²The polis or "city" in ancient times, was a complete state or commonwealth by itself. It was by no means an assemblage of individual citizens, but a confederation of several groups which existed, before it was founded, and continued to exist after such combining. The several families were distinct, with their own tutelary divinities and family worship. We find Kephalos accordingly engaged in the sacrifices. The adjacent villages, like the Piraios, the Phaleron and others, while in the same polity with Athens, yet had distinct institutions of their own. Thus the worship of Bendis was introduced at the Piraios, but was not observed in Athens, the city itself. The term polis which is strictly rendered "city" is, therefore, to be always understood here as meaning the entire commonwealth.

when they do so they undertake it as a necessary task which no better man or one so good has been found for the purpose. If the community consisted entirely of good men, the political strifes would doubtless be on purpose to escape being a governor. This is because the true governor naturally does not aim to benefit himself, but only those whom he governs. Every intelligent person knows that it is more agreeable to be benefited by another than to take trouble to benefit another.

Nevertheless, it seems to be a general belief that the life of the unjust man yields more profit than that of the man who is scrupulously just. Yet it was their abhorrence of this notion that impelled the ancient Zoroastrians to hold commercial business in low esteem, as alluring men to misrepresent and defraud. But in pressing the argument Thrasymachus is led to describe genuine and complete justice as a generous weakness, and injustice as not a depravity of morals but simply common prudence. This ranking of the unjust as wise and great, it should be kept in mind, includes principally those who are able to carry their projects to success and to subdue states and nations. Yet even the taking of purses and offences of that grade, it is remarked, will have an award of merit where it is not detected. Thus the sophist, putting forth a Spartan standard of morality, reckons injustice as almost a virtue and as actual wisdom, and exhibits justice itself as having an evil tendency. Yet he is led to acknowledge that a musician who is accomplished in his art is wise, and that one who is not thus skilled is unwise. The same reasoning applies to the physician. None of the men thus proficient in their art will ever care to overreach one in the same vocation. The skillful individual, being thus acknowledged to be wise, is therefore to be accounted in that respect as "good." Neither the good nor the wise desires to get advantage over others like themselves, but only over such as are unlike. It is acknowledged that the just man is similar to the wise and good man, and that the unjust is like the bad and ignorant person, and that each possessed the character which he resembled.

This fact being established, it remains to consider whether injustice is actually stronger and more powerful than justice. For example, will a commonwealth which has become superior to another commonwealth hold this power to the exclusion of what is just, or is it necessary for it to exert that power with justice? Can a city, a military camp, a band of pirates, thieves,

or any other horde, who go together for unworthy purposes, effect anything if they deal unjustly with one another? It is manifest at once that if they deal justly with each other they are certain to get on better. This is because injustice produces hatreds and contentions, whereas justice induces harmony and friendship. Wherever injustice is exercised, whether in a free community or among slaves, they are certain to quarrel and hate one another, and thus become unable to do anything for the common good. If it exists between any two individuals, it makes them enemies to one another and also to worthy men. It blights the power and influence of the individual, making him an enemy to himself and to everybody else. He is rendered unable to act either alone or in co-operation with others.

Whether the life of the just is preferable and more blessed is determined by its quality and results. There is an end or purpose for everything, and it cannot be met or fulfilled by anything else so well, if at all. It is the function of the eyes to see and of the ears to hear. But they cannot perform these functions except because of the specific virtue or power which each of them possess, and neither can do the work of the other. The same reasoning may apply elsewhere. The soul has its appropriate work, which no other living thing can perform. For example, there are the special offices: to superintend, to govern, to plan, and all things of that kind. There is nothing else than the soul to which these powers may be imparted. Beyond these is the one power still higher—that of living. All these exist by a certain virtue or excellence which is inherent in the soul. Indeed, if the soul should be deprived of this virtue it would not be able to perform these particular functions. This, however, is not possible. Nevertheless, a soul that is wicked will govern and superintend after evil ways, and the good soul will do these things well. As justice is a virtue of the soul and injustice a vice, the just man will live an upright life, and the unjust man a bad one. The man living a good life is happy and blessed, but the one who lives differently is miserable. As it is not an advantage to be miserable, injustice therefore can never be more profitable than justice.

The sophist, having finally conceded all these statements with apparent complacency, Sokrates, after his usual style, confesses that he has failed to compass the purpose of the dialogue. While arguing that justice was the more profitable, he has omitted all consideration of its intrinsic quality, whether it is

incapacity and lack of learning or wisdom and excellence. He hardly knew whether it is any virtue or whether the individual possessing it is fortunate or unfortunate.

Nevertheless, the source is indicated. It is not in the laws which rulers may impose, even claiming divine authority for their acts, but in the soul itself. Relating, as the Dialogue does, to humanity as an entirety and little regarding the external conditions, except as they aid the study, this feature should be always kept in mind.

....A certain inarticulate Self-consciousness dwells dimly in us; which only our Works can render articulate and decisively discernible. Our Works are the mirror wherein the spirit first sees its natural lineaments. Hence, too, the folly of that impossible Precept, *Know thyself*; till it be translated into this partially possible one, *Know what thou canst work at*.

—Thomas Carlyle, *Sartor Resartus*.

THE MASTER OF HIS FATE.

BY JOHN B. OPDYCKE.

Man is himself the master of his fate
The real designer of his circling way;
'Tis he alone must bear the onerous weight
Of causing sin and being to it a prey.
He shapes to-morrow by his deed to-day,
And on, and on his future thus must grow.
His past did then the same iron rule obey—
For segments do the whole of circles show.
As in an endless chain each link we know
To be like those that follow or precede,
So in man's life doth each short day bestow
The product of his past, his future meed.
And lives like days by Janus views are bound—
Each one but holds dependent middle ground.

THE SCIENCE OF UNIVERSAL HARMONY.

The Correspondence Between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry and the Human Body.

BY KNUT M. PAULI.

I.

INTRODUCTORY.

THERE is a generally accepted idea that manifested life, in its various aspects, from the lowest or densest physical matter to the highest radiations connected with the inner or spiritual life of man, consists of vibratory motion, which is of different substance, form, strength, speed and direction. Of these only a limited number are perceptible by our ordinary physical senses; others are known to us by the laws of correspondence or analogy and by the testimony of a few individuals whose independent personal experiences from past ages to our present time all bear witness to the existence of the manifestations of life of a higher, invisible and more perfectly developed type than that ordinarily perceived by mankind. The endeavor of all serious seekers after truth has been to find a common basis or meeting ground where adherents of the different sects or schools may realize the unity of universal law, now hidden by the incorrectly interpreted or misunderstood and misapplied doctrines of different teachers.

The object of this work is to demonstrate theoretically and practically that the Science of Harmony, applied to various fields of human endeavor, may be regarded as the ultimate source of all conceptions or explanations of the problems of life and the great underlying principle which governs all efforts in establishing a unity of thought, of worship, or of action among men. There is a growing desire of intellectual and devotional minds for some law which can be taken as the foundation on which they may build. We will endeavor to demonstrate the existence of such universal law upon strict mathematics and music. These demonstrations will be simple and concise in their nature, and if seen with the eye of intelligence and felt with the

intuitional heart in worship they will prove to be the beginning of individual development which will eventually lead to the satisfactory solution of problems which would be otherwise difficult or impossible. Before entering such a vast field of thought it will be well to present a few facts to the student, and **in addition to which**, some general conclusions. These the student may use for a deeper understanding of his particular line of study, even though such study be in an independent direction or belong to some recognized school of thought.

For a deeper study of some of the subjects treated superficially in this work an opportunity will be given to those who consider this method to be suited for their interior development. In connection with this however, it must be said that such study is unprofitable if not done with a view of reconciliation between the orthodox doctrines of science and religion, because science and religion, as paths of human endeavor, are only two aspects of a common source, which is the wisdom of a mighty, creating Intelligence, and at a closer examination of their real nature they cannot be separated. We may regard science as belonging more to man and that the constitution of woman is better adapted to religion. But it is only by a union of both the intellectual truth and the devotional element of love that the result, as the higher wisdom, can be attained. The true evolution of mankind cannot go on unless these simple principles are generally recognized.

The laws of harmonious vibrations as expressed in music and based on simple mathematical facts which the ordinary intelligence can grasp are especially suited to serve as a starting point if they are connected with some simple geometrical ideas of symmetry and perfection. Nature furnishes us abundant examples of these, and they culminate in the constitution of a human being. After these laws have been demonstrated it is easier to apply them to other branches of knowledge, such as electricity, light, color, chemistry or planetary motions, but not forgetting that the great object is to arrive at a solution of the life of the human soul and its final destiny. Without this object all other knowledge is barren or incomplete, and merely leads to a mechanical development of brain power; and although brain power is desirable and necessary, yet in its extreme application it may prevent the inner spiritual life of man from attaining freedom and power.

By a rational system of theoretical study and by practical

application it is quite possible to so develop soul and body that the forces of inner soul life will transform the human organism into a higher, healthier, stronger and happier type and restore to man that which he has lost in the unnatural conditions of material life.

There is nothing in this system which will interfere with the individual right of thought and worship. On the contrary, one cannot expect that the different human races, nations or individuals can follow the same path and attain to the full realization of their destiny. But it can very easily be shown that the underlying principles of knowledge and true feeling are derived from a common source of exact philosophy or science, and on which the individual work can be based in a way suitable to the special conditions under which a race, a nation or an individual may be living.

Just as by a common platform of international laws the human race should be able to form a great Brotherhood of Nations without giving up the sacred right of national or individual life, so can man also develop his ideas of religion, science or philosophy and follow his own particular life line, if there is some common ground to share with other serious seekers after truth. A common ground of truth should be held on exact laws and on material and spiritual facts, and upon this foundation the individual architect may build his own palace, in which he should live his own inner life of ideals and aspirations.

Beliefs and doctrines may change with time and race, but the laws of exact harmony are always the same; the waves of rhythmic motion are never changed in their ultimate essence, although appearances vary; the straight line does not bend from its path; the circle always follows its regular course around the centre; and the sacred science of numbers which govern creation is graven in the heart of the universe.

II.

GENERAL LAW OF POLARITY.

To the observer the laws of nature which are operative in mineral, vegetable, animal or human life the fact of twofoldness is apparent. *Duality* of forces, quantities, ideas or forms is necessary for the manifestations of life. This duality is merely an appearance or way of perceiving *Unity* from two

different viewpoints. Unity (1) divides itself into two rays or aspects (2) of opposite character. When united these two may again produce a unity which is of a somewhat different character than either of the two which produced it. Thus the law of *Trinity* (3) is established, which is the foundation of the law of numbers. The general law of *polarity* includes unity, duality and trinity in one idea, which is at the root of the more complicated form of numbers or manifestations.

This law may be regarded as a contraction (1) or expansion (3) of dual phenomena (2), and we cannot neglect one or two of the phases of the law of polarity, because the three are inseparable.

It will be well to point out a few of the expressions of this law as they are generally known before we attempt to extend the idea or enter into a scientific classification of dual or triple appearances. The word *polarity* is derived from the two *poles* of a certain force called magnetism. At one end of the ordinary magnet we find a so-called north pole and at the opposite end a south pole, owing to the property of a magnet to point toward the north and south of our earth globe. The two centres from which the magnetic force seems to extend are called "poles" of the magnet. The same may be said of other bodies of opposite character, and so we speak of polarity when dealing with ideas which may appear to have little to do with the subject of magnetism.

The globe we inhabit is a great magnet with its two centres or poles, and we naturally derive our ideas of polarity from this great natural phenomena. It is common to speak of two opposite things as positive and negative in relation to each other, according to their nature or position. The name *positive* is usually identified with the outgiving, active, hard, strong or forceful character; while the word *negative* is used to characterize the intaking, receiving, passive, weak, soft or pliable nature. But these terms must be taken in a relative sense, and depend on the point of observation from which the nature of the idea is studied, as there is an infinite number of variations of these principles when applied to different things. A certain thing may be positive in relation to one thing, but negative to another; active in one sense, but passive in another. As, for example, a body may seem to be sending out force from one end and receiving it at the opposite end; a person's character may be positive under some circumstances, but negative under dif-

ferent conditions; a magnetic force may be positive in direction, but negative in its inner nature.

The use of judgment in the application of these terms is very necessary in order to recognize the true polar nature of the idea under consideration; for herein lies the key to understand the forces dealt with, whether these apply simply to known physical or chemical forces or to higher ideas related to the invisible nature, to soul life or to the spiritual side of creation. Through all things the great law of polarity runs like a connecting thread, and we cannot really separate the lower material phenomena from the higher spiritual ideas. It is essential that we consider the material and the spiritual as being the two extremes between which there is an infinite number of connecting links and that it is necessary that we find each link in the long chain thus stretching through the entire universe if we would climb the whole length thereof.

The idea of trinity follows from the blending of duality into unity. Between the two "poles" there is always a third point, which is the *neutral* point. This neutral point, situated between the positive and negative ends, and is the balance and pivot of the two extremes. The ideas of high and low necessitates the idea of middle; the directions up and down are balanced by the horizontal directions; the electric and the magnetic forces combine into the electromagnetic or neutral force; the extremes good and evil are accompanied by a neutral quality, the indifferent. After the solution of certain problems by the triple key, and with a mastery thereof, one will get a deep insight into the nature of life. We will attempt to use this key in our further observations concerning material and spiritual facts, and in order to do so in an exact and scientific way we will classify some of the important divisions and variations of this three-fold principle. It is obvious that a combination of three elements or properties may not always be perfectly related in their natures, or that the triple nature is not always of a symmetrical character. The following example may serve as an illustration of different triple ideas: Of the three simple colors in the solar spectrum—red, yellow and blue—red is generally considered as the positive and blue the negative color. To find that which is neutral we look for the middle ground between the two, and we have yellow, which is the "intermediate neutral" point; or we may mix red and blue together when the violet color will come, and we say that violet is the "combined neutral" idea in

relation to red and blue. By this reasoning we find that the neutral or third element is double in its character, yellow being the "positive neutral" and violet the "negative neutral." We have now extended the law of polarity into four-foldness, and in this way the numbers proceed from 1, 2, 3, 4, to higher numbers.

Before we extend this reasoning further it is necessary to find a simple geometrical illustration of the elementary principles whereby we can exactly express the idea dealt with by a few connected lines or points. This illustration of nature's laws furnishes the basis for a universal geometrical language, which plays an important part in the science of symbology which we find in Masonry, Rosicrucianism, the religions of the churches, and, although not generally recognized in the materialistic sciences of today.

If this study be simultaneously conducted in the light of logic reasoning and spiritual illumination, it will contribute to a deeper understanding of the now seeming contradictory and complicated ideas, and even if we only apply the geometrical forms of our symbols as guides for the regulation of the inner perception of the expressed truths, we cannot longer regard the science of numbers as dead or useless; we will understand it to be a science of life and it will be possible for us to grasp the true meaning of nature's purpose, and the laws of immortal life.

Thus the science of spiritual mathematics will have its true place among our modern thinkers in general, instead of being limited to smaller groups of individuals who are considered to be adherents of a useless and impractical speculative philosophy.

As a Priest, or Interpreter of the Holy, is the noblest and highest of all men, so is a Sham-priest (Schein-priester) the falsest and basest. Thomas Carlyle, *Sartor Resartus*.

Of this thing, however, be certain: wouldst thou plant for Eternity, then plant into the deep infinite faculties of man, his Fantasy and Heart; wouldst thou plant for Year and Day, then plant into his shallow superficial faculties, his Self-love and Arithmetical Understanding, what will grow there.

—Thomas Carlyle, *Sartor Resartus*.

THE ASTRAL PLANE.

BY EDUARD HERRMANN.

Concluded.

WE will now continue our researches in the physical region and try to adduce the testimony of the senses to that of the sages and of the ages. If it also confirms the hypothesis in question, then the existence of the astral body can be regarded as scientifically proven.

The astral body can become visible from two causes—one is animistic, the other spiritistic, these being the terms used by official science. As I do not intend to explore the spiritistic region in this lecture, I will give a short explanation of the term animistic as it is used by men of science.

As far as I know, it was first employed by Alexander Aksakow, the celebrated Russian scientist, who, after having devoted his whole life to the study of psychic phenomena, published his book, "Animism and Spiritism," from which I will frequently quote. Animism is opposed to spiritism in so far as it embraces all phenomena the cause of which is to be found in the medium alone. Spiritism accounts for phenomena, the cause of which can only be found in invisible (or rarely visible) disembodied, intelligent beings who use a medium as an instrument for communications.

We know that it makes a great difference whether we explain an appearance by animism or by spiritism; but in the present case it does not matter, since we want only to establish the truth of the theosophical teaching that man has an astral body.

We know that the soul creates the astral body, and since we believe in the immortality of the soul there is no reason to doubt that a disembodied soul can have an astral body just as well as an embodied soul. But that all the phenomena which can be seen in spiritistic seances should proceed from disembodied souls is impossible. On the contrary, most of the materializations may be animistic phenomena, produced by the psychic power of the medium.

An illustration of this is the so-called double, an *involuntary separation* of the astral body from the physical body. It is undoubtedly true that many mediums, as well as other persons, possess this faculty.

Lord Byron, for instance, affirms that he had this peculiar gift; and the Secretary of State, Peel, as well as Byron's brother, saw his double several times in London at a time when the poet was sick in Patras. Many well-authenticated facts are narrated by Aksakow in his book, heretofore mentioned, one of which I will give here. There is a well-known pension for young ladies in Neuwelcke, Livland. In this institute a French teacher, Miss Emilie Sagee, was one morning explaining something on the blackboard, when suddenly all the young ladies present, thirteen in number, saw two Miss Sagees standing near each other; both figures were exactly alike, except that only one of them had a piece of chalk in her hand. Although this occurrence caused great consternation among the pupils, it was hushed up, because Miss Sagee was an excellent teacher and very well liked. Some months later all the forty-two pupils of the class saw the double of their teacher in the room, while she herself was in the garden gathering flowers. For eighteen months such appearances happened frequently, and many of the young ladies left the institution; finally the poor teacher had to be dismissed. Aksakow also mentions that photographs have been taken of the double, or astral body.

Besides the unconscious separation of the astral body, there is also a conscious one possible, which is very rare and distinguished from the other one by the fact that in such a case the astral body is fully conscious and able to act and speak.

Iamblichos, in his life of Pythagoras, says that the great philosopher was several times seen and spoken to by his friends in two different places and at the same time. Plinius relates the same of Hermotimus. A very interesting case of the conscious separation of the astral body, observed in our time, is given by Colonel Olcott in his "Old Diary Leaves." In "Phantasms of the Living," Vol. I., pages 103-109; Vol. II., pages 671-676, and in Du Prel's "Monistische Seelenlehre," we find more cases of the voluntary separation of the astral body, but as a rule this faculty is reserved for black and white magicians.

A separation of the astral from the physical body seems also possible in somnambulism, mesmerism and hypnotism, for many facts are reported where the consciousness of the subject was active in distant places, from which it reported occurrences not known to anybody present. (Kerner, "Blatter aus Prevost"; De Rochas, "Exteriorization de la Sensibilite.")

We now have to consider the separation of the astral body in the process of dying. Persons gifted with clairvoyance affirm that they have seen how the astral form develops itself out of the dying person, and I propose to give here the experience of such a seer, although it might not be convincing to a sceptic:

"Now, the process of dying was fully commenced. The brain began to attract the elements of electricity, of magnetism, of motion, of life, and of sensation, into its various and numerous departments. The head became intensely brilliant, and I particularly remarked that just in the same proportion as the extremities of the organism grew dark and cold, the brain appeared light and glowing.

"Now I saw in the mellow, spiritual atmosphere which emanated from and encircled her head the indistinct formation of another head. This new head unfolded more and more distinctly; and so indescribably compact and intensely brilliant did it become that I could neither see through it nor gaze upon it as steadily as I desired. . . .

"With inexpressible wonder and with a heavenly, unutterable reverence, I gazed upon the holy and harmonious process that was going on before me. In the identical manner in which the spiritual head was eliminated and unchangeably organized, I saw, unfolding in their natural, progressive order, the harmonious development of the neck, the shoulders, the breast and the entire spiritual organization.

"Now the spirit arose at right angles over the head or brain of the deserted body. But immediately previous to the final dissolution of the relationship which had for so many years subsisted between the two bodies I saw between the feet of the elevated spiritual body and the head of the prostrate physical body a bright stream or current of vital electricity. I learned that the correspondence between the birth of a child into this world and the birth of the spirit from the material body into a higher world is absolute and complete, even to the umbilical cord, which was represented by the thread of vital electricity which for a few minutes subsisted between and connected the two organisms together."—(Davis, "The Physician.")

The double or astral body of dying persons in distant places is seen frequently. Mr. Myer's great work, "Human Personality," and also Gurney's "Phantasms of the Living" contain many such cases. Besides, folklore is full of ghost stories to

the same effect. An interesting experience was that of a personal friend of mine, a New York physician and a pronounced materialist. This gentleman was sitting at his desk one evening, writing to his mother, who lived in Germany, when he suddenly heard her calling him by his pet name. On turning around he saw his mother sitting in an armchair, perfectly life-like, and smiling at him. He saw the form distinctly for a minute or two; then it disappeared. He affirms that he could not have been mistaken or dreaming, since the ink of his writing was not yet quite dry. Some time later he heard of his mother's death.

So many similar cases have been observed under test conditions and reported to the Society for Psychical Research that the fact seems to be well established.

Now we come to the appearance of the astral body of persons who have been dead for a long time and who manifest themselves, either with or without mediums; they all belong in the category of spiritism. The first cases are rare, and sometimes well attested; but, owing to their spontaneous character, they cannot be accepted by men of science as proven facts.

One such case happened a short time ago to one of my friends, whom I consider to be quite reliable:

About one year after the death of his father this gentleman was quietly sleeping in his bed, when towards morning he was awakened by a noise resembling the opening of his door. He sat up in bed and saw by the dim morning light that someone made several attempts to open the door from the outside. He could not be a burglar, because those attempts were always accompanied with a loud noise. The door was finally flung open, and there he saw the form of his late father quite distinctly for a few minutes standing in the doorway and looking at him as if he wanted to tell him something. But, without uttering a word, the form disappeared, leaving the door open behind him. My friend was so sure of having had the vision of his father that he did not think of anything else, and since everything was found in perfect order the next morning, nobody could have entered his apartment.

Such cases are not rare, but they can only be convincing to the persons to whom they happen, since every scientist would consider them to be hallucinations. They are of greater value if two or more persons see the appearance. Much more satisfactory are the materializations of mediums when given under test conditions.

Before going further, I wish to say that I do not approve of mediumship in any form whatever. On the contrary, I am very much opposed to all such practices, because I firmly believe that they are harmful to the medium, not only to his body, but much more to his mind and soul. All who have studied this question know that continued mediumship destroys the health and often the morals of mediums, and that mediums are very apt to end their lives in insane asylums. But even if this should not happen, it will always weaken their will-power and make them mental slaves of other beings—which is much worse than physical slavery under a cruel master. This is a fact in mediumism as well as in hypnotism, and the terrible consequences of mental slavery will be seen before the next generation has passed.

But, to return to our subject, let us now consider the experiments which have been made in order to prove the existence of the astral body. As said before, the most important and convincing proofs are to be found in those phenomena of materialization which are brought about through mediums. Such phenomena may belong either to animism or to spiritism; it is, in fact, very often impossible to correctly classify them, and I do not attempt to do it. I will only bring forward the most important experiments of men of science who have a European name, like Aksakow, Crookes, Du Prel, Lombroso, Richet, Shiparelli, Gurney, Myers, Zollner.

The philosopher, Eduard Von Hartmann, in his book, classifies spiritism, the phenomena of materialization which undoubtedly take place with many mediums, with hallucinations. He calls them phantastic products, without the possibility of proving their existence by means of the senses. "Only by means of photography (under test conditions) could their reality be established," he says.

Ever since 1872 have such pictures been taken, not only from visible appearances, but also from forms which were invisible to ordinary human eyes.¹² The most important experiments in this line were made by Mr. Beattie, of Bristol; Mr. Thomas Sleater, in London, and Mr. W. H. Mumler, of Boston. Aksakow, in his book, "Animism and Spiritism," devotes over sixty pages to the subject in order to prove the fact.

Professors Crookes,¹³ in London; Zollner, in Leipzig, and

¹²This is just as possible as the photography of invisible stars.

¹³Crookes's "Researches in Spiritualism," p. 108; Richet, *Annals of Psychological Science*, 1905.

Richet, in Paris, have made similar and successful experiments. It is self-understood that men of science whose reputation is at stake will take every precaution to exclude fraud of any kind.

Next in order come the experiments which have been made with scales in order to prove the weight of the medium during materialization, as also that of the visible astral form. Even Hartmann himself confesses that such experiments would decide the question. The most interesting fact is that the medium always loses in weight as soon as a form materializes. In one case the weight of the form was almost half of the normal weight of the medium; after the sitting the medium had lost between three and four pounds. Is not this proof enough that the matter necessary for the formation of the appearance is taken from the mediums? No wonder that they are always exhausted after the performances and need a great deal of rest; and where is the organism that can stand this strain for any length of time, unless they in turn draw their vitality from the "sitters."

Similar experiments in weighing have been made by Crookes, Du Prel, Zollner. Olcott, in his "People from the Other World," pages 241-243, speaks of them, too. Other proofs for positive physical effects produced by those materialized forms are:

(1) Writing with a materialized and visible hand, of which there are many examples recorded, notably those of Professors Crookes, Zollner and Col. Olcott. (2) Impressions of the hands and feet of appearances, which prove that they are real physical members of a body which is sometimes visible and sometimes not. The most satisfying experiments in this line of research are those of Professors Zollner and Wagner ("Psychical Studies," 1878, page 492). Zollner received his impressions of an invisible foot between two slates which he held in his hands and Professor Wagner between two sealed slates.

Impressions were also received on paper covered with soot, which has the property of remaining on the hand which it imprints. De Wolfe saw the imprints of visible hands and feet in flour kept in a dish. In this case the question arises: what becomes of the molecules of that disengaged blackening? It can be seen in the hands of the medium, but—*nota bene*—those hands were firmly held by one of the sitters during the whole process, and besides were larger than the imprinted hands; consequently it is proven that the matter which formed the astral hand must have been

taken from the hand of the medium. (3) The most positive and convincing experiments for the proof of the phenomena of materialization are those of plaster casts. The process is as follows: Two dishes are prepared, one filled with cold water, the other one with hot water, on which molten parafin is floating. When the materialization takes place one asks that the materializing hand dips first in the parafin and then quickly in the cold water. If this is done several times, a glove of parafin is formed round the hand, thick enough to be used as a casting mould after the hand is dematerialized. Such an experiment, if conducted under test conditions, furnishes a perfect and lasting copy of the materialized hand or foot; and is at the same time a proof of the process of dematerialization, because only a dematerialized hand or foot can withdraw itself from the parafin glove without breaking it.

Professor William Denton invented this experiment, and he was the first one to receive plaster casts in that way. Later Mr. Reimers, in Manchester, employed this process very successfully; he received such perfectly formed hands that even sculptors declared it impossible to produce similar casts by their art.

Dr. Nichols and Dr. Carter Blake, of London, tried the same experiment with the medium Eglinton, and Aksakow gives in his book some very interesting photographs of casts which were sent to him for inspection.

In conclusion, I will add the testimony of Dr. Elliot Coues, Professor of Anatomy and Biology in Washington, who says in "The Nation" that he investigated the so-called ghosts or phantoms by means of his eyes, ears, his senses of smell and feeling, and by physical, chemical, microscopical examination of their hair, nails or garments. In his opinion genuine phantoms are substantial things, objective realities that have extension, form, stability, gravity and the ability to move freely from place to place. The process of materialization and dematerialization can be distinctly observed while we hold the hands of the phantom.

In fact, the existence of the astral body is scientifically proven. In the course of time the other teachings of theosophy will find respectful consideration on the part of science, and, finally, the same confirmation as did the strange teaching that man should have more bodies than one.

A UNIQUE FORGIVENESS.

By RAYNOR BAYLEY BOWMAN.

OUR boat was a twin-screw steamer—her name was Louise—of French nationality and origin, of French mechanical perfection and trimness.

Our route was mapped out by the leading French company whose advertisements read, "Tours des Descriptions," and whose excellent judgment and elegance of arrangement undoubtedly places them first in the tourist's heart.

Duchesne—Chaudet Pascal Duchesne—was my "compagnon de voyage." Pascal—without his other names—was sufficient for me.

Now, with natural American modesty, I need only say for my own introduction and credentials—that I am a Yankee. That fact seemed to be the main thing that demanded the respect which I received at the hands of the French captain and officers of the "Louise."

Pascal was a tourist like myself and, strange to say, for I am not over amicable to the French—I took a great liking to this freedom-loving, good-natured, jovial fellow.

I became acquainted with him in this manner: One afternoon, when we were passing the Rock of Gibraltar, I was sitting on the forward end of the hurricane-deck—discoursing with the captain of the boat—and smoking. Pascal was sitting a short distance from us. I idly observed him take a cigar from his case, trim the end very neatly—a Frenchman seldom bites it—and then, to his apparent disappointment, find that he was without the phosphorescent gem—gem under those circumstances—a match. Systematically, he felt in every pocket, even looked in his card-case, but finally, disgusted, he arose, and I thought I heard "le diable," murmured under his breath, as he started toward the nearest hatchway. Out of sympathy—appreciating his disappointment—I hailed him and offered him my cigar, from which to light his own.

He thanked me profusely in French—with which, I am glad to say, I am fairly well acquainted.

I was surprised at the evident delight on his features, when

he had puffed a couple of times on his weed, for, to my mind, the French never could appreciate that great American necessity—the cigar; but he did, yet—even with his desire for a light—rather than break into our conversation, he would have descended to his stateroom—such is the delicacy and politeness of the Frenchman.

Pascal and I were soon great friends—when one is alone he is not always particular whom he joins—and during the trip through the Mediterranean and Black Seas—of course taking in the beauty of the Grecian Archipelago, Athens, the Bosphorus, Constantinople—we were together much. Then to the Isle of Crete and through the Red Sea, across the Arabian Sea to Bombay.

We were in the waters of the Red Sea when I first discovered that Pascal, though apparently jovial, for some reason, was addicted to heavy drinking. Burgundy was his favorite wine, and though I sometimes joined him, I rarely disposed of more than half a bottle—while I have actually seen Pascal dispose of no less than three pints. At these times he usually became somewhat groggy and more or less talkative.

On the night of the eighth of June—he was in my stateroom and had been drinking heavily—he was inclined to much speech. He had often told me many little experiences of his life—but had never unfolded his secrets as upon this occasion.

A heavy sea was rolling our boat from side to side, and it was with much difficulty that the “*Louise*” was kept upon her course—and with even greater difficulty that her passengers kept upon their feet. However, Pascal could not have kept upon his at that time, had we been becalmed.

“Say—Monsieur Graham,” began Pascal, and I knew that something interesting was coming, “I killed a man once!”

It was a most startling statement, though, it would be natural to suppose that a Frenchman who bragged about his sword play as did Pascal had killed at least a score.

“A duel, I suppose,” I commented.

“A duel?—yes—but not a fair one, Graham, not a fair one. It was murder—they said—and I—I can’t quite forget it.”

“What was the cause of the duel, Pascal?” I asked, my Yankee curiosity rising.

“His wife—hic—I insulted his wife. We fought in his hotel, Hotel de Lorraine. He about had me, when his wife came in unexpectedly at the door and I thrust right through him—

hic—as he lowered his sword at the presence of a lady. She was too agonized to look at me, and my seconds never told who did it—hic—I got away, but I can't forget what he said as he fell."

"What did he say?" I asked.

"'My spirit will revenge itself on you'—hic—'if I can, I will kill you'—and then he died. Somehow the spirits do torment me. I feel them calling to me to come—come to Lorraine," and as he was speaking his head fell back and he was silent. Frightened, I sprang to his side, but he had simply fallen asleep.

The knowledge that my friend was a murderer was neither quieting to my nerves nor agreeable to my mind. However, when my friend was again sober, I referred to the story he had told me, and he did not remember having said a thing to me on the previous night about anything, so I did not question him nor let him know that he had told me his deepest secret—knowing that he had had no intention of so doing, in a drunken moment.

Pascal was seldom intoxicated—Frenchmen seldom are—but he now and then drank just a trifle more than he should.

What, furthermore, startled me and caused me considerable anxiety as to the sanity of my acquaintance was the strange apathy in moments of trance-like quietness, which seemed to take hold of him much against his will, and which soon became so frequent that it not only frightened Pascal, but made me half afraid that he was suffering from some strange malady which might be of a contagious nature.

"The spirit of Lorraine is calling me," he said to me one night during a confidential chat over about three empty bottles.

"Oh, nonsense, Pascal, you are letting your mind wander," I replied roughly, but I could by no means convince myself that his mind was producing this sudden change. Day by day he became more and more silent, ate practically nothing, drank practically everything—but water. I readily concluded that such a state of affairs could not last long.

However, on the twenty-sixth of June, we reached Bombay. Pascal was by no means a corpse, though all color had left his cheeks and he was decidedly thinner—as the result of his continuous dissipation and lack of proper nourishment.

I managed to ascertain from him where he intended to go. The interior of India seemed to have a strange fascination for him as it has always had for me. We decided briefly that we

would make our explorations together—Pascal leaving all the preparations to me. We set out on horse-back—with a Hindu for a guide. In the eyes of my companion I could see a new, yet strange, light. One day he said to me:

“Jack—I can’t explain the feeling I have—somehow, I feel as though I were going home—as we plunge into the interior of this god-forsaken land. Yes—going home. That’s the only way to express it.”

Pascal no longer needed the inspiration of Burgundy to tell me of his strange visitants, and one night he greatly annoyed me by rousing me from a sound sleep and asking me if I would tell his visitors that he was not ready to go yet.

I shook him roughly and he asked me:

“What’s the trouble? Is the shack afire?”—then I knew he had been under the influence of one of those trances.

These instances became so frequent that Pascal was seldom in a state where intelligent conversation was possible. His half answers—mingled with odd murmurings—half angered me, but I pitied him for being the victim of such a malady—if malady it was.

One evening, just at dusk, we were riding slowly through an Indian village—taking in the horror of the natives’ nakedness and filth—when Pascal was suddenly accosted by a young Indian. I had not seen the boy approach, though I had been looking directly at Pascal, and, it seemed to me—though I will grant that it might have been imagination—that he simply came from space. Pascal turned to me, pale as a ghost:

“Where did he come from?—where did he go?” he asked, in an awed whisper.

“I don’t know,” I replied, “what did he want?”

“He came for me. I am to go to see Lorraine—tonight. Will you go with me?” he asked.

“In God’s name, Pascal, what do you mean?”

“The Hindu—who was just here—tells me that his master has seen Lorraine, and that he wants me to come to him—tonight. He wants to forgive me—so the boy says. I must go!—I feel that I must!”

I was sorely puzzled, for I had not heard the boy speak to Pascal, though his lips had moved plainly, and he was near enough for me to hear him—had he spoken.

“Where does he want you to meet him?” I asked, sceptically.

"The boy—the magician's son—will come for us. His father is a fakir and—is in league with the 'spirits' of the dead!"

Pascal was raving mad—that was sure—but what could I do? Humor him—I determined.

Night came; we had finished our supper—which we ate in our tent to escape the heat rising from the ground outside, where the sun had left its heat in great intensity. On cool evenings—a rare thing in India—we sat outside the tent and ate our meal and smoked our cigars—an abundant supply of which I procured at Bombay—and the gnats and mosquitoes kept their distance until the last smell of tobacco smoke had drifted away; then they seemed to swoop down upon us to wreak vengeance for the way we had delayed their evening meal. This onslaught would drive us back to our cigars—then I wondered if the supply would equal the demand during the rest of the trip if the insects continued to be so voracious.

On the particular evening in question, after the strange communication Pascal said he had received, we smoked more than usually and Pascal seemed to miss his customary bottle of Burgundy more than he had at any time during our trip. He had a thirst—but of course we could not take wine along on such a trip.

"Pascal," I began, as we sat there waiting the coming of the Hindu apparition of the afternoon, "did you ever hear the scientific explanation of the tricks these fakirs perform?"

"Yes—I have heard several—to which do you refer?" He seemed sane enough for the moment.

"That of hypnotism. I believe that the audience is in a state of hypnosis, and only think they see what they afterward describe."

"I know that they have knowledge of some wonderful things—how did this man know about Lorraine?—Somehow I expected some kind of a communication here in India."

"Cheer up, Pascal, your day has not yet come. We may have only the pleasantest kind of a time tonight. Anyhow," he said, "that Lorraine wished to forgive you."

"Yes," assented Pascal, sadly.

My cigar had nearly gone out—for I idly held it between the fingers of my left hand without having drawn upon it for some time. I was drowsy and nearly asleep. Suddenly I started to my feet and gazed before me into the darkness to see

two forms—the form of the native and that of Pascal—moving off into the night. I arose quickly and followed them. I soon caught up, and laid my hand upon Pascal's shoulder.

"Why didn't you call me?" I asked.

I received only a few words from the native in Hindustani and a motion of beckoning from Pascal.

I silently accompanied them, and, I am not ashamed to confess, felt in my pocket for my revolver—but, great scott—it was *gone*. I was sure that it had been there after supper, for I remembered shifting it to one side as I sat down.

More astonished than ever, I grasped Pascal roughly by the arm:

"Come here, man—what kind of deviltry is this? Did you take my gun?" I demanded, half savagely.

"No—your gun is all right—this is a mission of peace, not war," he replied.

"But—you had no business——"

"Come on, Graham. It's all right. I was going to let you sleep—Rama did not want you to come—but now that you are here we must make the best of it. It suits me better—if Lorraine does not object. I will be a new man when I know that my crime is forgiven!"

I followed them as they walked on—for I am no coward—through deep foliage and tangled vegetation. The stars were sometimes hidden by clouds, or by trees, above us. Finally we came to cross roads and Rama—that must have been the boy's name—took the right without hesitation. Then, turning into a narrow path, we soon drew up before a native's shack. An odd looking structure made of reeds, mud, and a canvas-like material.

Rama lifted the door—we do not *lift* doors in America, but they do in India—and bade us enter. Without any apparent misgiving Pascal stooped and entered; hesitatingly I followed—thinking how much safer I would have felt had I my revolver in my pocket.

The inside of the shack was filled with a pungent smoke. It seemed like the opiated odor of a Chinese dwelling—still it was by no means unpleasant.

Seated upon a rug in the center of the room—at least I will speak of it as a room—naked and filthy—was a man. His shiny skin was either greased or covered with perspiration. How these men seem to forget all care of the physical body! Can it

be true that they live most of their lives in the Astral world? Duchesne certainly thought that they did, and he fully believed that this fakir had been in communication with the soul of Léon Lorraine. It is needless to say that I believed nothing of the kind—though I did advance the theory that the ever-vibrating waves of thought might have passed from Pascal's mind to that of the Hindu—mental telepathy—and the Hindu, for reasons I could not understand, was going to try to get money from Pascal by deceiving him and making him think he was forgiven by Lorraine. I did not for a moment think that the Hindu could produce a materialization—but he might have the power to hypnotize.

That thought led me to resolve that I would not permit myself to fall under its influence. I have always known that the subject can successfully resist the operator so long as he is conscious of the fact that he is the subject and refuses to submit his will to the will of the operator. If one surrenders his will, discrimination will leave him. He loses consciousness, is unaware that the power is being exerted upon him and he succumbs. I fully expected it—and was not, I can swear, under the hypnotic influence at any time that evening.

As we entered, the Hindu upon the rug arose and saluted us. He motioned us to be seated, and then addressed Pascal—much to my surprise—in French. How could such a person speak a classic tongue so well? “You have come! It is well, for I have waited long. I have waited since you left Paris—” then he lapsed into silence.

I observed that the pungent smell was emerging from an oddly shaped lamp which hung above us, and that our light, which was dim and annoying, also came from its small flame.

“I felt that something was calling me to India!” answered Pascal, sadly. “What is your name, O man of mystery?”

“Berhasham—they call me here—but my names are many—elsewhere. But come—my stay here must be brief. I will leave before the dawn. Lorraine wishes to forgive—and forget—the wrong you have done him—to free himself from his desire and pass on to a higher plane—his hatred for you has held him back these many years. He will speak with you tonight. I am his teacher and will help him—and you—to overcome. But yield to no passion or desire—or you may forfeit your life. Let us sit here and wait—” His voice was weird and sounded tired—tired unto death. I listened in the silence which followed

to the sounds of the night outside. The cry of some small animal close to the shack startled me for a moment until I comprehended its origin. Then came silence—followed by a strange buzzing sound in my ears—an odd lightness of my head—then a peculiar sensation of motion.

Suddenly it seemed that we were no longer in the native's shack—but were surrounded by vast beauty. A castle, it seemed to me—but the fakir—who was now enveloped in a spotless robe of white—said:

"You see the Hotel de Lorraine, Paris," and oddly, in my muddled mind arose no contradiction—it seemed natural and proper that we should do so.

I was too bewildered to speak. I could only look at Pascal for verification—he seemed in great fear. I asked him if the place was familiar.

"Yes—it is the same room—where we fought. There is the spot—where he fell after I had killed him!" His voice was a harsh and fearful whisper and, as he turned to the fakir, his face was pale as death.

"Why are we here? How came we here?" he asked.

"This is the astral image—or double—of the Hotel de Lorraine. I have—through the power I possess—transported you to the astral world—or world of thought," said the native with a smile. "Lorraine will come to us here—he could not come on earth."

"But in God's name," I demanded, "tell us how we came here. Where is the shack in the woods?" and, as I spoke, I recognized the same peculiar pungent odor that had been so strong in the shack. I readily supposed that it must also be a production of the astral world, for I had never before, nor have I ever after, sensed that same singular perfume.

"Our bodies did *not* leave the shack in the woods—they are there now—Rama is their custodian—until we again animate the fleshly casement. The bodies are sitting there—still we—our inner selves—are here. You need have no fear—for at my will—at your own wish—we shall return; but do not let your mind have that desire until we have fulfilled our sacred mission. We have not seen Lorraine yet," and Berhasham sank back in the gorgeously upholstered chair with a sigh.

"Let us see him at once," I cried—wanting to end this nerve-jarring phenomenon as soon as possible.

I remember to this day—as clearly as upon that night—the

furnishings of that room; its magnificence and grandeur—its sense of home comfort and repose. I have even been to Paris and visited the Hotel de Lorraine, and found the room to be identical with that in which Lorraine had been killed, except that it was not so beautiful—the tapestry had not the same heavenly hue—nor the air the same pungent sweetness.

We had been only one brief moment in the forerunning conversation. We did not seem to speak to each other—it was more the instantaneous transmission of thought—a flash of mental understanding.

We seated ourselves around the table—a beautifully carved rosewood—and our magician murmured some unintelligible words in Hindustani which I do not pretend to have understood. Its effect was soon apparent, however, for I heard footsteps in the hallway, and Pascal whispered to me:

“Lorraine!”

The man who entered the room had, to my observation, all the appurtenances of the human, living body—and why not?—was he not even more alive than we—according to Berhasham?

A smile played avidly over his features—lighting up his eyes to a divine brilliancy—and an expression of delightful anticipation was plainly evident. I could only watch the proceedings—for from the moment Lorraine entered the room all power of expressing myself had left me.

Lorraine smiled at Pascal—but did not seem to notice my presence at all—and Pascal weakly returned his smile, and also seemed to forget me.

“Duchesne—I am glad you came with Berhasham—I have waited long for this opportunity!” but he did not state what kind of an opportunity it was.

“God knows—I have regretted that horrible crime of mine—still you seem happier here? Are you not?” asked Pascal.

“Yes—but not until my wife had joined me; but now she has come—you cannot see her—she has nothing in common with you—nothing to hold her to the world like you held me! I have tried to revenge myself on you, and have, in a measure, affected your life—so tonight let us make amends for past wrong. Let us partake of a feast of the gods—for let me say—we are all gods here—though far removed from the divine God—” He stepped to the door of the room and beckoned to some one.

In a few moments there was before us a grandly spread

table—gold and silver plate—flowers such as my eyes had never seen before—but for food there was only wine and bread. It reminded me of the Passover.

“Let us be seated around the table and we shall partake—though, remember: He who is a slave of Bacchus may not drink the ‘Nectar of the Gods’ and live.” Pascal did not hear him—his eyes were dilated—lips parched—he looked longingly at the wine. Remember, Pascal had not tasted wine for a week.

“I am not a slave of Bacchus!” he cried—but I knew otherwise—and would have warned him—but I could not speak.

“If you are not a slave of wine—Duchesne—let us drink to the forgiveness of your sin—the sin that brings you here to-night—murder. Come—lift your goblets—Berhasham—Graham—and my friend Duchesne—and with the drinking of the nectar let the past be all forgotten.” Lorraine seemed to be in a state of great exhilaration and joy—like one is when he is reaching the success of a life achievement. He passed a glass to the man who had killed him—who now seemed happy—thinking—it seemed to me—more of the wine which he had not tasted for many days than of the toast of forgiveness. Berhasham took a goblet of the red wine—red like the pigeon blood ruby—and I also—impelled by a force that I could not control—lifted the fourth.

“Here we shall bury the past—” then, fearfully, “hold on, Duchesne—” but the warning cry came too late, for Pascal—maddened by the odor of the liquid—had buried his face in the goblet and drained it to the last drop—then with a shriek he clutched the air—and sank back in his seat. Then—as I turned to look at Lorraine—his beautiful form seemed to fade before my eyes. His white garments were turned to black—his face took on the expression of a demon—then with the cry:

“I have fallen—fallen to revenge my death!” he rushed wildly out of the room. It seemed to me that Lorraine had intended to forgive, but had fallen—a victim to his passion for revenge—to this brutal revenge. For before me—pale and still—was Pascal, who had been unable to resist the demon of drink. I wished myself back—Berhasham had vanished—back in the little shack—to awake from this wild dream—for, surely, it could not be real.

There was a sudden darkness—a whirling—then, through the dim light of the little lamp, I could make out the outline of the native’s shack, and the pungent odor again assailed my nostrils.

As my eyes became accustomed to the light, I saw Pascal and was about to call his name—when I saw that he was asleep—no, too pale for that—too still. I shook him—I placed my hand upon his heart. It had ceased to beat. I looked around for the fakir—but we were absolutely alone. Horrified—dumfounded—I took one last glance at Pascal's poor dead form, and the interior of the shack—then dashed wildly for the door and rushed out into the night, I felt instinctively for my revolver—and my hand fell full upon its butt. Then I thought, as I ran, of its absence a moment before—but I did not stop to ponder over it—just stumbled blindly on into the darkness.

SANTA CLAUS AND THAT OTHER FELLOW.

“Papa,” the boy asked, “is it not almost time for Santa Claus to come again?”

The father reasoned with himself. Certainly the lad was too old now for this myth, and he would inform him. There was no such person as Santa Claus, he told the boy. It was only a fictitious personality: the real givers at Christmas were his own parents who made use of this disguise.

The boy was saddened by this overthrowing of the fond childish illusion. He was about to leave the room, when a new thought came uppermost.

“Father,” said he, “is not this Devil that you have filled us up with another Santa Claus?”

The pentagon, or five pointed star, is the symbol of man. With the point downward it signifies birth into the world by means of procreation. This pointing downward represents the foetus with its head pointing downward, the manner in which it comes into the world. The foetus is first sexless, then dual-sexed, then single-sexed, and finally drops below the circle (or womb), into the world, and becomes the cross separated from the circle. With the entrance of the germ into the plane of the circle (or womb) life develops into the human form. THE ZODIAC.

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THE ZODIAC.

XI.

IN the previous articles the history of the rounds and the racial development of humanity in our present period of evolution, the fourth round, was set forth. A human foetus is an epitome of this past.

A foetus is one of the most important, wonderful and solemn things in the physical world. Not only is its development a review of the history of the past evolution of humanity, but in its development it brings with it the powers and potentialities of the past as suggestions and possibilities of the future. The foetus is the link between the visible physical world and the invisible astral world. What is said of the creation of the world, with its forces, elements, kingdoms, and creatures, is repeated in the building of a foetus. This foetus is the world which is created, ruled over, and which will be redeemed by man, the mind, its god.

The foetus has its origin in the action of the sexes. What is usually considered an animal function for the gratification of sensual pleasure, and of which hypocrisy and debasement have caused men to be ashamed, is in reality the use or abuse of the highest spiritual powers which are intended for the creation of a universe, a physical body, and if used physically for no other purposes. The abuse of these powers—entailing as they do tremendous responsibilities—is the cause of worldly sorrow, remorse, gloom, suffering, chafing, disease, ailments, pain, poverty, oppression, misfortunes and calamities, which are the payment Karma exacts for abuse in past lives and in this life, of the power of the spirit.

The Hindu account of the traditional ten avatars of Vishnu is really a history of the racial development of humanity and a prophecy of its future, which account may be understood according to the zodiac. The ten avatars of Vishnu mark the physiological development of the foetus, and are enumerated as follows: The fish avatar, Matsya; the tortoise, Kurm; the boar, Varaha; the man-lion, Nara-sinha; the dwarf, Vamuna; the hero, Parasu-rama; the hero of Ramayana, Rama-chandra; the son of the virgin, Krishna; Sakyamuni, the enlightened, Gautama Buddha; the savior, Kalki.

The fish symbolizes the germ in the womb, "swimming" or "floating in the waters of space." This was a purely astral condition, during a period before humanity became physical; in foetal development this is passed through in the early part of the first month. The tortoise symbolizes the period of involution, which was still astral, but which developed a body with organs so as to be able to live in the astral or in the physical, as a turtle can live in the water or on land. And as the turtle is a reptile, generated from an egg, so also were the beings of that period reproduced from egg-like forms, which they projected from themselves. In foetal development this is passed through in the second month. The boar symbolizes the period when the physical form was developed. The forms of that period were without mind, sensual, animal, and are represented by the boar on account of its tendencies; this in foetal development is passed through in the third month. The man-lion symbolizes the fourth great development of humanity. The lion represents life, and the expression of its life is desire. The mind is represented by man. So that the man-lion represents the union of mind and desire, and this union takes place in foetal development at about the fourth month. This is a critical period in the life of the foetus, because the lion of life and desire wars with the mind of man for mastery; but in the history of humanity the mind has not been conquered. The human form therefore goes on in its development. This period occupies all of the fourth month in foetal development. The "dwarf" symbolizes an epoch in the life of humanity in which the mind was undeveloped, dwarf-like, but which, although it burned dimly, impelled the animal forward in its human development. This is passed through in the fifth month. The "hero" symbolizes the warfare carried on by Rama, the man, against the animal type. While the dwarf represents the sluggish mind in the fifth

period, the hero now shows that the mind prevails; all the organs of the body have been developed and the human identity established, and Rama is a hero for his having conquered in the fight. In foetal development this is passed through in the sixth month. The "hero of Ramayana," Rama-chandra, symbolizes the complete development of the bodies of physical humanity. Rama, mind, has overcome the elemental powers, which would retard the development of the body in its human form. In foetal development this is passed through in the seventh month. The "son of the virgin" symbolizes the age when, by the use of mind, humanity was enabled to defend itself against the animals. In uterine life the body now rests from its labors and is worshipped and adored by the elemental powers. All that was said of Krishna, Jesus, or any other avatar of the same grade, is again enacted,¹ and in foetal development is passed through in the eighth month. "Sakyamuni," the enlightened, symbolizes the period in which humanity learned the arts and sciences. In uterine life this stage is illustrated by the account of Buddha under the Bo tree, where he finished his seven years' meditation. The Bo tree is here a figure of the umbilical cord; the foetus reposes beneath it, and is instructed in the mysteries of the world and as to its path of duty therein. In foetal development this is passed through in the ninth month. It is then born and opens its eyes in the physical world. The tenth avatar, to be "Kalki," symbolizes the time when humanity, or an individual member of humanity, will have so perfected its body that the mind may in that incarnation complete its cycle of incarnations by becoming actually immortal. In foetal life this is symbolized at birth, when the umbilical cord is cut and the infant takes its first breath. At that moment Kalki may be said to descend for the purpose of overcoming the body, establishing its immortality and freeing it from the necessity to reincarnate. This must at some time be done in the life of one physical body, which will make the perfect number ten (10), or the circle divided by a perpendicular line; or the circle with a point in the center; then man will be immortal in reality.

Modern science has thus far been unable to decide how or when conception takes place, or why, after conception, the foetus should pass through such varied and innumerable transforma-

¹The Voice of the Silence: The Seven Portals. "Behold the mellow light that floods the Eastern sky. In signs of praise both heaven and earth unite. And from the four-fold manifested Powers a chant of love ariseth, both from the flaming Fire and flowing Water, and from sweet-smelling Earth and rushing Wind."

tions. According to the secret science of the zodiac, we are enabled to see when and how conception takes place, and how, after conception, the foetus passes through its stages of life and form, develops sex, and is born into the world as a being separate from its parent.

In the natural order of evolution, human conception takes place during copulation, in the sign of cancer (ϖ), through the breath. During this time those who thus copulate are surrounded by a sphere of breath, which sphere of breath contains within it certain entities which are the representatives of the beings and creatures of the first round; but in our evolution they also represent the first race development, the beings of which race were breaths. After conception the life of the foetus begins in the sign leo (Ω), life, and it rapidly passes through all phases of germinal development as they were lived through in the second round, and through the seven phases of racial life in the second or life race of this our fourth round. This is completed in the second month, so that in the second month the foetus has stored up within it all the germs of life which had been developed in the first and second rounds with their root and sub-races, and which are brought out in its later life and given form and birth.

As in the perspective of a long road, the lines will seem to converge to a point and long distances are reduced to a small space, so, in tracing the history of humanity through foetal development, little time is required for the most distant periods, which were of immense duration, to be lived through again; but the perspective develops in detail as the present racial development is reached, so that a longer period of time is required to re-enact and develop recent events.

In the early history of the world and of the racial development of man the process of formation and consolidation was exceedingly slow as compared with our present conditions. It should be remembered that the entire past evolution is now passed through in review, by the monad of the foetus, in the developing of the physical body, and that the early periods of immense duration are passed through in so many seconds, minutes, hours, days, weeks, and months, in foetal development. The farther back we go in the history of the world the more distant and indistinct the view. So, after conception, the changes in the impregnated ovum are innumerable and lightning-like, gradually becoming slower and slower as the human form is

approached, until the seventh month of foetal development is reached, when the foetus seems to rest from its labors and efforts at formation until it is born.

Beginning with the third month, the foetus commences its distinctly human evolution. Previous to the third month the form of the foetus may not be distinguished from that of a dog or other animal, as all forms of animal life are passed through; but from the third month the human form becomes more distinct. From indefinite or dual-sexed organs the foetus develops the organs of the male or of the female. This takes place in the sign virgo (♍), form, and indicates that the history of the third race is being lived through again. As soon as the sex is determined it indicates that the fourth race development, libra (♎), sex, has commenced. The remaining months are required to perfect its human form and to prepare it for birth into this world.

According to the signs of the zodiac, the human physical body is built and divided into three quaternaries. Each quaternary is composed of its four parts, representing its respective signs, and through which the principles operate. Each quaternary, or set of four, represents one of the three worlds: the cosmic, or archetypal world; the psychic, natural or procreative world; and the mundane, physical or divine world, according to its use. Through the physical body man, the mind, may operate on and come in touch with each and all of the worlds.

As the word suggests, the cosmic archetypal world contains the ideas according to which the psychic or procreative world is planned and built. In the psychic, natural or procreative world goes on the interior working of nature to reproduce and move the forces by which is reproduced the mundane, physical or divine world. The physical world is the arena or stage on which is played the tragedy-comedy or drama of the soul as it battles with the elemental forces and powers of nature through its physical body.

The first fundamental proposition of the "Secret Doctrine" is there commented upon under four heads, the second, third and fourth being aspects of the first and related to the three worlds.

"Secret Doctrine," Vol. I., p. 44:

(1) Absoluteness: the Parabrahman of the Vedantins or the One Reality, Sat, which is, as Hegel says, both Absolute Being and Non-Being.

(2) The First Logos: the impersonal, and, in philosophy, Unmanifested Logos, the precursor of the Manifested. This is the "First Cause," the "Unconscious" of European Pantheists.

(3) The Second Logos: Spirit-Matter, Life; the "Spirit of the Universe," Purusha and Prakriti.

(4) The Third Logos: Cosmic Ideation, Mahat or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature.

The signs of the zodiac, parts of the body, and principles of the archetypal quaternary correspond to each other, and to the extract from the "Secret Doctrine" in the following order:

Aries (♈): "(1) Absoluteness; the parabrahman." Absoluteness, the all-comprehensive, Consciousness; the head.

Taurus (♉): "(2) The first unmanifested logos." Atma, the universal spirit; throat.

Gemini (♊): "(3) The second logos, spirit-matter."—Buddhi, the universal soul; arms.

Cancer (♋): "(4) The third logos, cosmic ideation, mahat or intelligence, the universal world-soul."—Mahat, the universal mind; chest.

All that is said of the absolute, the parabrahman may be comprehended in the sign aries (♈), as this sign includes all other signs. By its spherical shape, aries (♈), the head, symbolizes the all-comprehensive Absoluteness, Consciousness. In like manner aries (♈), as a part of the body, represents the head, but, as a principle, the entire physical body.

Taurus (♉), the neck, represents voice, sound, the word, by which all things are called into being. It is the germ which potentially contains a likeness of all that there is in the physical body, aries (♈), but which is unmanifested (undeveloped).

Gemini (♊), the arms, indicates the duality of substance as positive-negative, or the executive organs of action; also the union of the masculine and feminine germs, each of which has been elaborated and qualified through its particular body, each of the two germs being the representative of sex.

Cancer (♋), the breast, represents the breath, which, by its action on the blood, causes the economy of the body to be maintained. The sign signifies the contact with an ego by the fusion of the germs, from which will be produced a new physical body. The new body will contain the likeness of all things that existed in all the bodies through which it has passed from its line of descent and which have preceded its appearance.

This set of these four characteristic words may be called the archetypal quaternary, because all parts of the universe, the world or the body of man are developed according to the ideal type which each of these furnish. Therefore, the signs, as principles or parts of the body which follow, are the aspects of and are based upon the archetypal quaternary, even as the three signs which follow the sign aries (♈) are developments from and aspects of it.

The words which will best characterize the second set of four signs, principles and parts of the body, are life, form, sex, desire. This set may be called the natural, psychic or procreative quaternary, because each of the signs, principles or parts of the body indicated, is the working out by natural processes of the idea given in its corresponding archetypal sign. The natural or procreative quaternary as a whole is merely the analogical emanation or reflection of the archetypal quaternary.

Each one of the four signs of either the archetypal or the natural quaternary has its connection with and is related to the inner psychic man, and the spiritual man through the signs, principles and parts of the body which follow the two quaternaries.

The signs of the third quaternary are sagittary (♐), capricorn (♑), aquarius (♒) and pisces (♓). The corresponding principles are lower manas, thought; manas, individuality; buddhi, soul; atma, will. The respective parts of the body are thighs, knees, legs, feet. The natural, psychic or procreative quaternary was a development from the archetypal quaternary; but it, the natural quaternary, is not sufficient unto itself. Therefore, nature, in imitating the design which is reflected into her by the archetypal quaternary, builds and puts forth another set of four organs or parts of the body, which are used now only as organs of locomotion, but which, potentially, have the same powers as are contained in the first, archetypal quaternary. This third quaternary may be used in the lowest, physical, sense or be likened to and made use of as the divine quaternary. As applied to man in his present physical condition, it is used as the lowest physical quaternary. Thus the zodiac is represented by purely physical man as a straight line; whereas, when it is used as the divine quaternary, it is the circular zodiac or the straight line uniting with its source, in which case the powers potential in the thighs, knees, legs, and feet, are made active and transferred to the trunk of the body to unite with the parent archetypal quaternary. The circle is then downward from the head along the front of the body, in connection with the alimentary canal and the organs situated along its tract as far as the prostatic and sacral plexuses, thence upward along the spinal tract, through the terminal filament, spinal cord, the cerebellum, to the soul chambers of the inner brain, thus uniting with the original circle, or sphere, the head.

In speaking of the parts of the body, we should not infer

that the parts of the body were built in sections and stuck together like the parts of a wooden doll. In the long time of the involution of the monad into matter, and in the evolution which the monad has passed and is now passing through, the forces and principles spoken of were called into use gradually as the form which we now call man slowly consolidated. The parts were not stuck together, but they were slowly evolved.

The mundane quaternary has no internal organs, as have the procreative or the archetypal quaternaries. Nature uses these organs of the lower mundane quaternary for locomotion on the earth, and also to attract man to the earth. We can see from the teaching in the "Secret Doctrine" and in Plato that originally man was a circle or sphere, but that, as he became grosser, his form passed through numerous and various changes, until it has at last taken on the present human shape. This is why the signs of the zodiac are in a circle, while the signs applied to the body of man are in a straight line. It also explains how the quaternary which should be divine falls and becomes attached below. When the highest is reversed, it becomes the lowest.

Each of the signs, aries (♈), taurus (♉), gemini (♊), cancer (♋), has its connection with and is related to the foetus through the four signs of the zodiac, principles and parts of the body, which follow the archetypal quaternary. These four signs are leo (♌), virgo (♍), libra (♎) and scorpio (♏). The principles corresponding to these signs are prana, life; linga sharira, form; sthula sharira, sex or physical body; kama, desire. The parts of the body corresponding to these principles are the heart, or solar region; the womb, or pelvic region (the female procreative organs); the place of the crotch, or sex organs; and the male procreative organs.

The foetus is acted on through the parts of the body by the principles from their respective signs in the following manner: When the germs have fused and an ego is in touch with its body-to-be, nature calls on the entire universe to aid in the building of the new world—the foetus. The great cosmic principle of the ego to reincarnate, represented by the sign aries (♈), acts on the corresponding principle of the individual parent of the foetus. The individual parent then acts from the sign leo (♌), the principle of which sign is prana, life, and the organ of which principle is the heart. From the heart of the mother the blood is sent to the villi, absorbed by the placenta and transmitted through the umbilical cord to the heart of the foetus.

The great cosmic principle of motion, represented by the sign taurus (♉), acts on the individual atma principle of the parent. Atma then acts through the sign virgo (♍), the principle of which is the linga-sharira, or astral body—form. The part of the body to which this belongs is the pelvic cavity, the particular organ of which is the womb. By the motion of atma through the tissue of the body the linga-sharira, or astral body, of the foetus is developed in the womb.

Buddhi, the great cosmic principle of substance, represented by the sign gemini (♊), acts on the individual buddhic principle of the parent. Buddhi, substance, then acts from the sign libra (♎), the principle of which is sthula-sharira, sex; the part of the body is the crotch, which is developed by separation or division into either the male or the female sex, as was previously determined at the moment of conception. Buddhi, acting on the skin of the body and the vaginal passages, develops sex in the foetus.

The great cosmic principle of breath, represented by the sign cancer (♋), acts on the individual principle of manas of the parent; manas then acts from the sign scorpio (♏), the principle of which is kama, or desire. This part of the body are the male sex organs.

According to the development of the rounds as distinguished from the quaternaries, the process of foetal development and the relation between cosmic principles, the mother and the foetus, are as follows:

From the all-conscious first round (♈) comes breath (♋), the breath body of the first round. Through the action of the breath (♋), sex (♎) is developed and stimulated to action; breath is the channel of our consciousness. While we are acting at present on the earth the dual action of the breath through our bodies of sex prevents us from realizing the one-ness of Consciousness. All this is symbolized by the triangle ♈-♋-♎. (See THE WORD, October 1906.) From the second round (♉), motion, comes life (♌), the life body of the second round, and life develops desire (♏)—Triangle ♉-♌-♏. The third round (♊), substance, is the basis of form (♍); the form body of the third round is the developer of thought (♎), and, according to form, thought is developed—Triangle ♊-♍-♎. Breath (♋), our fourth round, is the beginning and cause of sex (♎) and the sex bodies of our fourth round, and from within and through sex individuality is to be developed—Triangle ♋-♎-♏.

The great cosmic principle of Consciousness (ϣ) is reflected by the individual breath (σ) of the parents at their union; from this union is developed the sex body (λ) of the foetus—Triangle ϣ-σ-λ. The cosmic principle of motion (8) acts on the individual principle of life (Ω) of the parent mother, the physical phase of which is the blood; and from this life blood develop the germs of desire (μ) in the foetus—Triangle 8-Ω-μ. The great cosmic principle of substance (Π) affects the individual principle of form (μ) of the mother, the organ of which is the womb, the workshop of nature, in which is formed the foetus. In its form lie the possibilities of its later thoughts (ξ). This is symbolized by the Triangle Π-μ-ξ. The cosmic principle of breath (σ), acting through the individual sex body (λ) of the mother, thus forms a body through which individuality (ψ) is to be developed, as illustrated by the Triangle σ-λ-ψ.

In each instance the points of the triangle show the cosmic principle; then the individual principle of the parent, and the result in the foetus.

Thus is the foetus, the universe, developed within its mother, nature, according to the principle of the rounds as they now stand in the stationary signs of the zodiac.

Without the physical body, the mind could not enter the physical world or contact physical matter. In a physical body all the principles are focussed and act together. Each acts on its own plane, but all act together on and through the physical plane. All beings below man seek entrance into the world through the physical body of man. A physical body is a necessity for the development of the mind. Without a physical body man cannot become immortal. Races beyond man wait until mankind can produce wholesome, healthy bodies before they can incarnate to assist humanity in their evolution. Although the body is the lowest of all principles, yet it is necessary to all, as each acts in and through it.

There are many purposes for which the mind uses the physical body. One is to beget another physical body, and thus furnish to the world a body, just as a physical body was furnished to the mind for its earthly work and duties. This is a duty all human beings who can produce healthy offspring owe to their kind, unless they decide to devote their lives to the good of mankind or to bend all efforts to the building of an immortal body. The mind uses the physical body to experience the pains

and pleasures of the world and to learn willingly or under the pressure and discipline of karmic law the duties and obligations of life. The mind uses the physical body to operate the forces of nature as applied to the outer physical world, and to develop the arts and sciences, trades and professions, forms and customs, and social, religious, and governmental functions of our world. The mind takes up the physical body in order to overcome the elemental powers of nature represented by the impulses, passions, and desires, as they play through the physical body.

The physical body is the meeting ground of all these elemental forces. In order to contact them, the mind must have a physical body. The forces which move as anger, hatred, envy, vanity, greed, lust, pride, attack man through his physical body. These are entities on the astral plane, though man knows it not. The duty of man is to control and transmute these forces, to raise them to a higher state, and to sublimate them into his own higher body. Through the physical body the mind can create an immortal body. This can be done only in a physical body which is intact and healthy.

The foetus is not a thing of which we may speak with displeasure or contempt. It is a sacred object, a miracle, the wonder of the world. It comes from a high spiritual power. That high creative power should only be used in procreation, when man desires to fulfill his duty to the world and leave healthy offspring in his place. Any use of this power for gratification or lust is an abuse; it is the unpardonable sin.

For a human body to be conceived in which an ego is to incarnate three must cooperate—the man, the woman, and the ego for whom these two are to build a body. There are many entities other than an ego that cause copulation; they may be elementals, spooks, shells of disembodied people, astral entities of various kinds. These horrors live on the forces liberated by the act. This act is not always of their own desire, as many foolishly and ignorantly suppose. They are often the deluded victims and slaves of those creatures who prey and live upon them, their subjects, who are held in thralldom while these astral horrors enter their mental sphere and stimulate them by thoughts and pictures.

In the case of the presence of an ego, that ego projects a breath, which enters the breath sphere of the father and mother at a certain coincidence of their breaths. It is this

breath that causes the conception. The creative power is a breath (ϖ); working through the physical body, it causes the seminal principle (Ω) to precipitate (π) into the respective bodies, in which it is elaborated into spermatozoa and ovum (ω). See how the spirit is precipitated into the world. Truly, a sacred, solemn rite. The connection having been made with the germs furnished by the father and mother, the germs unite and take life (Ω). The bond of union is the breath, is spiritual (ϖ). It is at this point that the sex of the foetus is determined. The later development is merely a development of the idea. This breath contains the idea and destiny of the foetus.

While a breath, the ego acts from the sign cancer (ϖ) for a short period. When the impregnated ovum has surrounded itself with its layers it has taken life and is in the sign leo (Ω). When the spinal column is developed the foetus begins to take form in virgo (π). When the sex organs are developed the foetus is said to be in the sign libra (ω). All of this takes place in virgo (π), the womb; but the womb itself is a miniature zodiac divided by the two Fallopian tubes (ϖ - ν), with the entrance and exit into the physical world through the mouth (ω) of the womb.

From the time of conception the ego is in constant touch with its developing body. It breathes over it, infuses life into it, and watches over it until the time of birth (ω), when it surrounds it and breathes part of itself into it. While the foetus is in the mother, the ego reaches it through the breath of the mother, which is conveyed to the foetus through the blood, so that during pre-natal life the foetus is nourished by the mother and breathes through her blood from its heart. At birth the process is changed instantly, for with the first gasp of breath its own ego makes direct connection with it through the breath.

From the very nature of this high spiritual function it is at once apparent that a misuse of the power of the spirit entails disastrous consequences on those who commit the unpardonable sin—a sin against one's Self, the sin against the Holy Ghost. Though roaring desire may drown the voice of conscience and silence reason, karma is inexorable. Retribution comes to those who sin against the Holy Ghost. Those who commit this sin in ignorance may not suffer the mental torture inevitable to those who act with knowledge. Yet ignorance is no excuse. The moral crimes and vices of intercourse for pleasure only, of prostitution, of the prevention of conception, of abortion and of self-abuse, bring upon the actors dismal penalties. Retribution

does not always come at once, but it does come. It may come to-morrow or after many lives. Here is the explanation why an innocent babe is born afflicted with some terrible venereal disease; the babe of to-day was the jolly old rake of yesterday. The apparently innocent child whose bones are eaten gradually by a lingering disease is the voluptuary of a past age. The child which dies at birth, after having endured the long suffering of pre-natal gloom, is one who prevented conception. That one who brings on miscarriage or abortion is in turn made the victim of like treatment when his time to reincarnate comes. Some egos have to prepare many a body, have to watch over it and await the day of liberation from the under world, and even see the light of day after long suffering,³ when their foetus is snatched away by apparent accident, and they are cast back to begin the work again. These are those who were abortionists in their day. The morose, gloomy, ill-tempered, discontented, surly, pessimistic, are sexual criminals born with these temperaments as the psychic garments they have woven by their past sexual misdeeds.

The inability to resist the attacks of disease and the suffering consequent upon disease, ailments and sickness is often due to the lack of vitality lost by sexual excesses and by waste in the lap of incontinence.

Let him who would study the mysteries of life and the wonders of the world study the foetus as though it were himself, and it will reveal to him the cause of his existence on this earth and the secret of his own being. But let him study it in reverence.

³Vishnu Purana, Book VI., Chap. 5:

The tender (and subtle) animal exists in the embryo, surrounded by abundant filth, floating in water, and distorted in its back, neck, and bones; enduring severe pain, even in the course of its development, as disordered by the acid, acrid, bitter, pungent and saline articles of its mother's food; incapable of extending or contracting its limbs; reposing amidst the slime of ordure and urine; every way incommoded; unable to breathe; endowed with consciousness, and calling to memory many hundreds previous births. Thus exists the embryo in profound affliction, bound to the world by its former works.

MAN A CITY.

REPUBLIC, BOOK II.

BY ALEXANDER WILDER, M. D.

II.

WHETHER JUSTICE IS THE BETTER POLICY.

IS it preferable on every occasion to be just rather than unjust? This question, Glaukon insists, has not been satisfactorily answered. He points out the good things which will be accepted at once without regard to what may follow, such as joy and pleasure, harmless in themselves from being unalloyed with pain. Then there are the forms of good which are valued both on their own account, and for the benefits which they assume and enable, such as wisdom, health and the senses. He adds also a third which is not attractive of itself, but is prized for the advantages which it affords, as is the case with the lucrative employments. He then asks as with a species of triumph, in which of these classes Sokrates would place justice. Sokrates proposes to place it with the second as being itself a good, and desired both on its own account and for what springs from it.

Glaukon replies that "the many" think differently, regarding justice as laborious and pursued for its reward, while on its own account it is to be avoided as attended with difficulty. He explains justice as being a middle ground between acting unjustly with impunity and the suffering of injury without power of obtaining redress. Hence, he declares, justice is desired not as being itself good, but as being held in honor from the incapacity to do injustice. But, he adds, no man will agree with another neither to do injustice nor suffer it. If a man able to do as he pleased should never act unjustly or touch the property of others, he would be looked upon by men of judgment as utterly imbecile, though they praised him in conversation.

In order to accentuate this proposition Glaukon suggests to take an example of each, the man supremely just and the one supremely unjust. The unjust man will attempt artful tricks, remaining personally concealed if he means to carry them further. But if he should be detected he fails as an example, for the completest injustice is to seem just although actually the opposite. But amid it all he must win the highest reputation for justice; or if reports to the contrary get out, he should be able to sustain himself by persuasive speaking, or by force if necessary, or through the agency of friends and wealth. In contrast with a person of such a character is the man who is just, sincere and generous, and who desires, not to seem, but to be, good. Let us take from him this seeming, as otherwise it will secure for him honors and rewards. This will bring to light whether he is just from principle, or for the sake of the rewards and honors. Let him be stripped of everything except this principle of justice, and be placed in an abject condition directly opposite to that of the other. Having done nothing wrong, let him be reputed to be guilty of the greatest injustice and let this imputation continue till death. With these extremes, we may judge which is the more fortunate. They who extol injustice in this way will insist that the just man in this case will be whipped, put to the torture, chained, blinded, and after having suffered every kind of evil, will be impaled; and that he thus will know that it is better to appear just than to be actually so. On the other hand, the unjust man, because he is believed to be upright, becomes the magistrate in the city, marries whom he pleases, bestows his children as he likes, forms agreements and partnership where he chooses, and succeeds in his projects for gain—all because he scruples at no injustice. He obtains advantage from competitors, serves his friends, and hurts his foes. He is able accordingly to perform religious duties, and bring rich offerings to the temples, and to help others. So it is very likely that he would be a greater favorite both of gods and men.

Here Adeimantos interposes, declaring that Sokrates and his brother Glaukon have failed to handle the subject that ought most to have been considered. Parents teach children justice as conducing to advantageous reputation, and the institutors of the Mysteries commend justice and denounce injustice, not for their intrinsic character, but with reference to the blessings accompanying justice, and the punishments for injustice. Then in addition, poets and others declare justice and self-control

honorable, but grievous and toilsome, while vice and injustice yield pleasures easy to attain, and are dishonorable only by statute law and general opinion. What is more remarkable is that the gods themselves allot misfortune and evil to many good men, and good fortune to bad men. Begging diviners haunt the doors of rich men¹ and persuade them that they possess the power imparted to the priesthood from divinity to expiate by offerings and sacred chants whatever wrong an individual or his ancestors may have committed. If any one desires to injure an enemy they will for a small perquisite agree to accomplish it by magic incantations and ceremonies, blighting just and unjust alike through their power to get aid from divine beings. In order to sustain their pretensions they will produce the writings of Orpheus and Musaeos, and so persuade the mightiest cities, as well as individuals of the highest families, that these things are as they describe; and that by these rites actual crime is expiated and calamity averted. They denominate these purifications *Teletae*² or *Perfective Rites*, and affirm that they absolve from the evils of life. Thus they inculcate that in being upright there is no profit, whereas at the same time the unjust man with the reputation of being just is said to have a divine life. Nevertheless, it is not possible either to hide from the gods or to overpower them. If, indeed, the gods do not exist at all, or if they take no interest in human affairs, there is no need to care about concealing what we do. Nevertheless, if there are gods, and they take interest in sublunary matters, we never knew or heard of them except from discourse, and the poets who compile their genealogies. But these tell us that the deities are influenced by sacrifices, propitiatory vows, and offerings. Thus, by this evidence, we may do injustice, and make them offerings from the fruit of unrighteous deeds. Despite all such representations, it is certain that we shall suffer in Hades the punishment of our misdeeds here, either in our own person or even in the children of our sons. But it will be pleaded that the Perfective Rites will do much, as well as the gods that cleanse, and this is affirmed by the inhabitants of the greatest cities, and by

¹The Galli, or priests of the "Mother of the Gods," were of this character. Apuleius has described a party of them in his work "The Golden Ass", but priests of similar character abounded not only in Asia Minor, but in neighboring regions. They are especially pointed out in the Hebrew Writings. See Deuteronomy, xxiii, 17; Kings, I, xiv., 21. In the Hebrew text they are called Kadeshim or holy persons.

²The Mysteries are described by Greek writers as *teletae* or rites that make perfect, having relation also to the end of life. Roman authors denominated them "Initiations" as signifying an introduction into the genuine life. It was, therefore, the "New Birth."

the sons of the gods—the poets and prophets, who affirm that it is as they describe. It is not enough to condemn injustice and praise justice with reference to the rewards of each, in reputation, honors, or emoluments. What needs to be shown is not merely that justice is superior to injustice, but what each makes of the individual who exercises it, whether this be hidden from its gods and human beings, or is in full view, or whether the one is good and the other bad.

With this new delineation of the subject the Dialogue is made by Plato to take the purposed form and direction. The two brothers are represented as presenting the matter plainly and unequivocally, the philosopher perhaps contemplating that some of the credit would reflect upon himself.

Sokrates praises the young men warmly, as being moved by a divine influence in what they had said, and he also remarks that the point was by no means insignificant. It would demand of them to be sharp-sighted in their investigations. It was as though persons had been required to read small letters, and then to ascertain whether certain large letters in a larger field were actually the same. He proposes to take up the subject in a different way.

The principle of justice which influences one man is the same as that which influences the entire city. In the city, the collective man, justice will be more distinctly manifest than in the individual alone and the concept will be more easy to understand. After it has been found in the city, it can be traced in the individual.

Thus the philosopher quietly brings out the "little world" of metaphysical study, the Grand Man of Swedenborg, and by that figure of speech, indicates for those who perceive beneath the surface the principles and characteristics which he will sustain. While recognizing the apparent teaching, it will be well to remember that the real truth is something beneath the "veil."

The city is established because no one individual is able alone to supply his own wants. One is wanting one thing; another needs something else. We are all of us in want of many things which we cannot well supply to ourselves, and so there are many companions and assistants brought into alliance to each other. This group is a city, or commonwealth, and owes its existence to necessity. There must be food first of all, then clothing and a dwelling, and other things. Accordingly, the city

is most in need of four persons: a tiller of the soil, a builder, a weaver, and a shoemaker. Each of these must contribute of his labor to the others; for otherwise each would provide only for himself and leave the others to get on as they best are able in the matters in which they are not skilled. Individuals work best in a single art, the one for which he is adapted. More citizens are necessary. The cultivator, builder and weaver cannot make the tools with which they work; so smiths, carpenters and many others are required. There must also be added herdsmen, shepherds, and other kinds of graziers, to provide for the others the various materials for their work as well as articles of necessity.

Nevertheless, it will not be possible to place the city where it will not need wares that are produced in other cities. But buying and selling must be carried on together. There will more producers be required in order to furnish articles for export, and merchants also, to conduct the traffic. As such commerce will also be extended beyond the sea there must be navigators for that service.

With these conditions there must likewise be a marketplace where the various commodities may be bought and sold. There will also be required current money, a symbol representing values, for the purpose of making exchanges practicable and convenient. Individuals who may be wanting in the strength of body necessary for hard work, will be suitable as retailers to conduct the negotiations for disposing of the commodities to purchasers.

Another class not equal in understanding yet worthy of a place in the community, and possessing abundant strength for work, will labor for wages, and will be designated accordingly as "hired." The departments of service pertaining to the common welfare having been thus provided with these, the city is complete. The citizens will supply their wants, feasting, chanting hymns to the gods, living pleasantly together, careful to have no more children than they can easily bring up, guarding against poverty and war.

Here Glaukon interposes, asking how far different it would be if it was to be a city of swine. There ought also, he insists, to be the conveniences of living, such as beds, tables for the meals, articles to give relish to food and desserts. Sokrates replies that perhaps this will not be out of the way. In considering the city where luxury abounded, it may be more easily known how justice and injustice are implanted. The city which had just been

described corresponds to a person in health; but the conditions will not be sufficient for others craving more. There must be beds and other furniture, places for food, perfumes, and cosmetics, and in addition to clothing and shoes, there will be required painting, the arts of refined life, the possession of gold, ivory and other things of that character.

With these multiplied wants, there must be more persons required in the city. Having passed beyond the conditions of healthy development, there must be large numbers for other employments, such as huntsmen, artists, poets, actors, dancers, contractors, makers of trinkets and other pursuits of like character. There will also be attendants for the children, nurses, tutors, hair-dressers, cooks and others, and likewise swineherds. With this luxurious mode of living, there will be more physicians needed.

But the extent of territory which is sufficient for the city as normally constituted will not answer now. It will become necessary to acquire more in the vicinity. If, however, there are other cities, the inhabitants of which are likewise devoted to the accumulation of boundless wealth beyond simple need, they will require a similar acquisition of land. The cities will contend together each to seize away from the other. War is certain to produce untold mischief, privately and publicly. As in the other arts, there will be wanted men who have been trained to it as their pursuit. An individual cannot leave another calling and on the instant become expert as a combatant and in everything connected with the art. Indeed, a person cannot become skilled in any pursuit without having obtained the general knowledge and bestowed sufficient practice.

How much more important than these is the work of the rulers, the watchmen of the community. By so much there is demanded the greatest leisure from everything else, and there must be the greatest skill and diligence. Of course, natural talent is necessary first of all. It devolves accordingly to select the persons and indicate the talents suitable for the government of the city. Indeed, the natural qualities of a noble youth in respect to guardianship does not differ from those of a high-bred young dog. Each of the two must be acute to perceive, alert to pursue, and vigorous in contest. He must be brave if he would fight. Not even a horse, dog or other animal, except he is high-spirited, is likely to be brave. Anger is irresistible and unconquerable, and every soul when swayed by it is fearless

and unyielding. Such, so far as relates to the body, is the nature of the required guardians. As relates to the soul, he shall be high-spirited; but with such a nature, rulers are likely to be rude in manners both to one another and to citizens generally; whereas they ought to be gentle and courteous to individuals of the same community, and harsh only toward those with whom they are at war. Such apparent opposites of temper may be observed in animals. A dog will be complacent toward dogs that he knows, but morose to such as are strangers to him. The same characteristic is to be sought in the ruler. He should not only be high-spirited, but of a philosophic disposition. He, therefore, who aspires to be a worthy and excellent ruler of the city should be a lover of wisdom, high-spirited, prompt and strong.

CONCERNING EDUCATION.

The question arises accordingly, how such persons shall be trained and instructed. For this is essential in determining how justice and injustice arise and become manifest in a city. It is suggested to discuss this matter after the style of a myth, as though these persons were to be trained by some declared principle. The usual method is as good as any, that of gymnastic training in respect to bodies, and literature in respect to the soul. Under this designation of "music" or literature all mental culture is to be understood. With it the education should be begun. There are two kinds, the true and the false, and instruction is generally begun with the latter. Children are first treated with fictitious stories. Their minds being still young and tender, these early impressions are very deep and remain little changed in later life. On that account care should be taken not to allow them to hear any kind of tales, but only to receive into their minds opinions which we think that they should entertain when they have grown up. We should take in hand those who compose the fables, Sokrates declares, and select what they do that is good, but reject the rest. Then the nurses and mothers should be persuaded to tell only such to the children, thus fashioning souls with the mythic narrative, rather than their bodies with the hands. The poets and composers first to be found fault with is where the fiction is not well composed. Under this head he would place ill-constructed accounts of gods and heroes. An example is that of Hesiod in regard to the acts of Uranos, his punishment by Kronos, the deeds of Kronos and what he also

suffered from Zeus, his son. Even though these things be true, they should not be told readily to the simple-minded and young, but should rather be left untold. If, however, it is necessary to tell these things, let it be as to a few in Secret Rites, having sacrificed, not a hog as at Eleusis,³ but an offering costly and hard to obtain, so as to be heard by as few as possible. These narratives are pernicious. They are not to be told in our city, says Sokrates. "It should never be uttered in the hearing of a young person that he who perpetrates the most remarkable injustice, or who punishes in every way an unjust father does nothing wonderful, but only acts as did the first and greatest of the gods." In a similar inhibition are included the tales of gods at war with gods, plotting and fighting with one another—statements not true—if those who are to guard the city are to consider it most shameful to hate one another on slight causes. So, too, with other fables, as for example the battle of the Giants, the feuds of gods and heroes, of the goddess Hera fettered by her son, of Hephæstos hurled from the sky by his father Zeus for taking the part of his mother when she was beaten by her husband, and those battles of the gods described by Homer. Sokrates declares that they must not be admitted, neither in their under-meaning nor without it. A young person cannot discern what is under-meaning and what is not, but the opinions which he adapts are sure to remain hard to change.

When a discourse is respecting divine subjects, the descriptions should be confined to a representing of God as he actually is, whether it be in epics, or in songs, or in tragedy. God is good and should be so described. That which is good never inflicts injury, never inflicts evil, and is never a cause of any evil.⁴ It is always beneficial, and a cause of good fortune. In short, good

³In ancient times the hog was far from being regarded with contempt, as has been the case in modern centuries. The animal is mentioned by Aristophanes in "The Thesmophorians" as the fee or sacrifice at initiations, where it was washed and afterward duly slaughtered. An allusion to this is found in the Second Epistle of Peter, ii., 22. A pig was also the sacrifice at the Festivals of Osiris, Adonis, and other principal divinities of the Eastern World. Hence the account given of the demoniac in the fifth chapter of the Gospel, according to Mark. (Compare also Isaiah, xv., 3-5.) It is apparent that swine were reared for religious services, and hence the destruction of the herd on that occasion caused Jesus to be looked upon as endowed with dangerous magic powers. Probably the interdiction of the swine in the Hebrew code was because of the prominence given this animal in the worship of the Egyptian and Syrian peoples.

⁴There is a fable of a Satyr who found a man perishing with cold, and brought him home. Observing the man blow his fingers, he asked the reason, and was told that this was done to warm them. The Satyr was filled with admiration at such an endowment. Presently he set before his guest a dish of hot broth and noticed the man blowing it forcibly. Upon a second questioning, he learned that this was done to cool it. He thrust his guest out into the storm without delay, in disgust that he blew hot and cold with the same mouth.

is not the cause of everything, but only of things that are in good estate, and is free of those which are in evil conditions. God, therefore, is not to be thought of as the cause of all things that occur, as "the many" declare, but only of those which are good, and we must search for another cause for those of a different character. Such statements are not to be admitted as that of Homer, that Zeus, the God on high, communicates to mortal men happiness and calamity alike. Nor may such relations be accepted as the violation of oaths and treaties, such as Pandaros affected; nor tales of dissension among the gods, nor sufferings like those of Niobe, the offspring of Pelops, or of the Trojans, or others. If we have to say that they are works of God, we shall seek for the reason and say that he did what was just and good and that they were really benefited by chastisement. But it may not be permitted to say that God is a cause of evil to any one. Such statements are not sacred or profitable, or even suitable with themselves. It will be necessary, accordingly, to proclaim a law that they who compose legends or arguments shall not represent God as a cause of all occurrences, but only of what is good. As a second law, God must not be reputed as a charlatan, appearing sometimes in his own form, but at other times changing into others; for, if the Deity be in the best and most perfect of all forms, he cannot assume any other, except one of perfect character. He may not be supposed to change himself in any way whatever. Such representations as the transformations of Proteus and Thetis, and of Hera herself, must be forbidden. Many of these untruths which mothers tell their children of gods wandering about are doubly pernicious, as being blasphemous toward the gods and as tending to make cowards of the children. In fact, a real falsehood is abhorred by the gods in heaven and by men on earth. No one is willing to be deceived about one's highest interests. It may be useful when dealing with enemies or with friends who are insane or bent upon some folly or mischief; but in no case may it be considered acceptable to divinity. There is no occasion that a god should invent a falsehood, and no good reason why a falsehood should be imputed to a god. The divine nature is altogether free from false elements; and God is true and unchanging—true in word and deed, deceiving no one, either by visions, words or parade of symbols, whether at the time we are awake or asleep. Teachers, therefore, who affirm differently should never be em-

ployed in the training of the young, if we would have worthy men for rulers and guardians of the welfare of the city.

If the children are to grow up brave and manly, then what is told them should be of a character to make them have little fear of death. When a person believes that there is Hades, the invisible region, and perhaps a terrible condition likewise, he is by no means likely to be brave in battles or to choose death in preference to defeat and servitude. Those who undertake to speak of these matters should not revile so unequivocally the condition in Hades, but instead should praise it abundantly. What they have been speaking heretofore is not true, nor is it suitable for those who are about to be warriors. This is not saying that Homer and the other writers are unpoetic and unpopular. On the contrary, the more poetic and pleasing they are the less reason for letting children hear them, or men either, who ought to be free, fearing servitude rather than death. All terrible and fearful terms ought to be discarded, such as Kokytos and Styx, the Shades, the Lower Regions, and other appellations of this type which strike the hearers with horror. They may answer a good purpose for something else, but there is occasion for fear in behalf of the rulers that by such horror they may become more precipitate and more timid than is well for the city.

In like manner the funereal laments and piteous utterances of men of high repute are to be suppressed. The good man will not consider dying as a calamity to the other good man who is his friend, and will not mourn for him as though he had suffered something terrible. On the contrary, such a person is self-sustained in regard to living happily and is least in need of support from another. To him the loss of a son,⁶ or brother, or property, or any other of such things, is by no means regarded as a calamity. So, far from loud lamenting, he will bear with the greatest meekness whatever misfortune may befall him. It

⁶Plato here departs from the former notions in respect to the cult of the family. It was anciently believed that the ancestor or patriarch still existed as a divinity demon or guardian of his descendants, and that he received food and nourishment from their sacrifices. Hence the necessity to rear a son to offer these. Virgil has described the rites celebrated by Aeneas at the tomb of his father, Aeneides, and the Hindus perform the *Sraddha* to the present time. In order to prevent calamity when there was no son, the Romans provided for adoption; the Hebrews, that a brother or near kinsman should marry the widow and rear a son to offer the gifts; the Hindu, that the son of his daughter should pass as his. In case of the extinction of families, the ancestors were believed to become fugitive and perhaps malignant demons, or else entered other families by reincarnation. The Chinese regard this reincarnation as occurring almost statedly in every family. The female members of the household had no part in this cult; they were always minors, and under subjection accordingly.

is right to suppress the lamenting of celebrated men and to deliver this office to women,* and these not distinguished, and to such men as are of timorous disposition; for then those whom we propose to train for the guardianship of the province will be likely to acquire a dislike for such display. The account by Homer of the wailings and excessive demonstrations by Achilles, the son of a goddess; of Priam, also near akin to divinity, and others, should be rejected as out of character.

Yet if violent lamentations are unseemly the same thing must also be declared of boisterous laughter. If it is not becoming for a worthy man to be overcome by a fit of laughing, it should not be allowed to represent gods as being affected in this way. Violent emotions have results corresponding to them. Homer, in his representations of the gods, has described them in attitudes that are not seemly.

*The employing of women to mourn for the dead at funerals is a very old Oriental custom. "The mourners go about the streets," says Kohaleth, the writer of the book of "Ecclesiastes." Jesus also found paid minstrels mourning at the house of Jaelros, it is recorded, Matthew ix. 23. The custom still continues.

"There is in man a HIGHER than Love of Happiness: He can do without Happiness, and instead thereof find Blessedness! Was it not to preach-forth this same HIGHER that sages and martyrs, the Poet and the Priest, in all times, have spoken and suffered, bearing testimony, through life and through death, of the Godlike that is in Man, and how in the Godlike only has he Strength and Freedom? Which God-inspired Doctrine art thou also honored to be taught; O Heavens! and broken with manifold merciful Afflictions, even till thou become contrite, and learn! O, thank thy Destiny for these; thankfully bear what yet remain: thou hadst need of them; the Self in thee needed to be annihilated. By benignant fever-paroxysms is Life rooting out the deep-seated chronic Disease, and triumphs over Death. On the roaring billows of Time, thou art not engulfed, but borne aloft into the azure of Eternity. Love not Pleasure; love God. This is the EVERLASTING YEA, wherein all contradiction is solved: wherein whoso walks and works, it is well with him."

—*Diogenes Teufelsdröckh*, in Thomas Carlyle's *Sartor Resartus*.

THE SEIPHER HA-ZOHAR;

OR,

BOOK OF LIGHT.

BY NURHO DE MANHAR.

Taking the three central Sephiroth as the highest manifestation of their respective trinities, the Zohar represents the crown as symbol of the one infinite substance; Tiphereth, or beauty, as the highest expression of moral perfection, and Malkuth, the kingdom, the permanent activity of all the Sephiroth together—the presence or shekinah of the divine in the universe. The ground principle of Zohar philosophy is that every form of life, from the lowest element of the organic world up to the purest and brightest beams of the Eternal Wisdom, is an emanative manifestation of God, and consequently that every substance separate from the first great cause is both a chimera and an impossibility. All substance must be ever with and in him, or it would vanish like a shadow. He is therefore ever-present, not with it only, but in it. In him it has its being, and its being is himself. All is one unbroken chain of Being, of which the *Memra* is the second and *En Soph* the first element. There can therefore be no such thing as annihilation. If evil exists, it can only be an aberration of the divine Law, and not as a principle. With the Kabbalists *bereshith* (creation) and *beraka* (blessing) are interchangeable terms. He believes that in the moral world wicked beings will eventually develop a better state of character and conduct; that Satan himself at some future time will regain his primitive angel name and nature. Cordovero asserts that “hell itself will vanish; suffering, sin, temptation and death will be outlived by humanity and be succeeded by an eternal feast, a sabbath without end.” Another teaching of the Zohar is that the lower world is an image of the one above it. Every phenomenon of nature is the expression of a divine idea. The starry firmament is a heavenly alphabet by which the wise and spiritually-minded can read the interpretation of

the present and the history of the future. So with respect to man; he is the compendium and climax of the works of God, the terrestrial shekinah. He is something more than mere flesh and bone, which are the veil, the vestment, which, when he leaves earth, he throws off and is then unclothed. As the firmament is written over with planets and stars, which, rightly read, make the hidden known, so on the firmament of the human surface or skin there are lines and configurations which are symbols and marks of character and destiny. The inner man is, however, the true man. In him, as in the Divine self, there is a trinity in unity, viz.: 1, The *Neshama* (spirit); 2, *Ruach* (soul); 3, *Nephesh* (the sensuous or animal life), intimately related to the body and dissolving when it, the body, dies. The *Nephesh* never enters the portals of Eden or the celestial Paradise. Besides these elements in us, there is another representing an idea or type of the person which descends from heaven at the time of conception. It grows as we grow, remains ever with us, and accompanies us when we leave the earth. It is known as our *ycchidah*, or principle of our individuality. The temporal union of the two higher elements, spirit and soul, is not regarded, as with the ancient Gnostics, an evil, but a means of moral education, a wholesome state of trial, in which the soul or lower nature **works out in the domain of sense, a probation for ultimate felicity.** Human life, in its perfect character, is the complete agreement between the higher and lower selves, or, as the Zohar expresses it, between the king and queen. The soul at present is being schooled and disciplined to this harmony. It is like a king's son sent away for a time from the palace to fulfil a course of training and education, and then to be recalled home. Another prominent doctrine in the Zohar regarding man is the union of the masculine and feminine principles in him, and which in combination form one moral being. Before the earthly state the male and female soul, the two halves of our nature, existed then in union. When they came forth upon the earth to work out their probation they were at first separated, but eventually will come together and be indissolubly united. If probation of final bliss be not accomplished or successfully achieved in one life, another life is entered upon, and then, if necessary, a third. When the work of purification and enlightenment is completed and ended the soul attains to the consummate happiness in the fruition of the divine; that is, in the intuitive vision of his glory, in perfect love, and in that oneness with himself

in which it will have the same ideas and the same will with him and like him will hold dominion in the universe as St. Paul himself affirms: "We shall judge the angels."

From this brief outline and sketch of the teachings of the Zohar we may sum them up as follows: Regarding the facts and words of the Scriptures as symbols, it teaches us to confide in our own powers in the task of interpreting them. It sets up reason in place of priestly authority. Instead of a material world distinguishable from God, brought out of nothing by his will and subjected to successive changes in fulfilling the purposes and plan of the creator, it recognizes countless forms under which one divine substance unfolds and manifests itself and all of them pre-existent in the divine intelligence; that man is the highest and most perfect of these forms, and the only one through whom God is individually represented; that man is the bond between God and the world, being the image of each according to his spiritual and elemental nature. Originally in the divine substance, man returns to it again when the necessary and preparatory process of the earthly life shall be finished and completed; for from the Divine have we come, and unto the Divine must we return at last.

The chief aim and object of all systems of philosophy has been to give a rational account of man's relation to the Divine; a right conception of which is the fundamental basis of all social, political, and spiritual growth and progress. Ignorant of this, the mind of man can never become imbued with clear ideas and conceptions as to the true object of his existence, of its *whence* or *whither*, and is therefore doomed to wander in a state of mental darkness and incertitude highly prejudicial to the exercise of those faculties by which he is able to investigate the real nature of things and understand the laws governing the universe in which, as a part, he lives and moves and has his being. In proportion that he has attained to the knowledge of nature, and extracted from her the secrets of his being, so has he succeeded in ridding himself from the errors of the past and marched with slow though steady steps towards a higher plane of life and thought, which, having gained, brighter and grander vistas of higher truths present themselves, inviting him to further research and investigation which, though attended with errors and mistakes, have been corrected by experience—the test of all true knowledge and the great and universal teacher of mankind. For this reason the history of philosophy may be de-

scribed as the epitome of human errors and mistakes, of erroneous opinions and misconceptions; of cosmological systems based upon inadequate notions and imperfect inductions; all of which had their day and then vanished into oblivion, the tomb of creeds, the grave of specious systems and dogmas that were unable to subsist and endure because they were not the true expositions of human life and destiny. To trace their origin and investigate their beginning is not without profit and advantage to those students who, comparing past and present systems of religion and philosophy, are thus able to divine and cull therefrom the truth that makes us free, that expands the mind and qualifies us to behold and view things not as they seem to be, but as they are in themselves; so that we catch glimpses of her majestic form not as in a glass darkly, but face to face.

In our preceding remarks on *The Zohar*, we gave in brief outline the substance of its teachings on the dogma of man's origin and existence, and his relationship to the Creator and the universe; teachings which in their nature and character are so different from the ordinary views both of Jews and Christians, that the question naturally rises, how was it that such a system of philosophy arose and became propagated amongst a nation whose conceptions of the Deity and Creation are so diametrically and radically dissimilar, as light to darkness? How came it about that a people so conservative in their religious notions, fostered within itself a feeling amounting almost to veneration for the teachings of *The Zohar*, or Kabbalah, as they were termed, as is evidenced by a long list of Jewish Rabbis, honored and still held in esteem for their great learning, piety and scholarly attainments?

The answer to these questions compels us to take a comparative view of those systems of eastern philosophy amidst which Kabbalah sprang up and manifested such a vigorous growth as to outlast many of its competitors in the power and influence it has exercised over the minds of the thoughtful and studious. Ere, however, we do this, we shall have to dismiss, and put aside as erroneous, the common tradition that Kabbalah is of divine origin; first imparted to Moses on Mount Sinai, and then handed through him to the seventy elders, which could not be for the reason just advanced, that its teachings and philosophy are opposed to and bear scarcely any resemblance to Jewish theology. This being the case, we have to consider to what system of philosophy Kabbalah was related in the time that Rabbi

Simeon Ben Iochai first taught it. We may reduce these to four, viz., the Platonic philosophy; that of the Alexandrian School in Egypt; of Zoroaster in Persia; and of the Brahmins in India.

Though there is in some respects a striking analogy between Platonism and Kabbalah, yet, after a comparison of their distinctive leading tenets, we are forced to the conclusion that Kabbalah did not originate from Platonism. In both systems the Logos, or Divine Wisdom, is the primordial archetype of the universe and acts a mediatorial part between the divine idea and the objects that are the manifestation of it. In both are to be found the dogmas of pre-existence, reminiscence, reincarnation and metempsychosis, so that some Kabbalists have supposed Plato to have been a disciple of Jeremiah the prophet, in order to account for this rather remarkable and coincident similarity of ideas. There are, however, great differences between the two that make it impossible to assert that the one is a copy of the other. The Kabbalists believed in one primal substance, Spirit. Plato acknowledged two, spirit and matter, the intelligent cause and the created material produced. Neither can the Kabbalistic Sephiroth be reconciled with the ideas and doctrine of Plato or his teaching respecting those forms or archetypes of things which existed in the divine Mind from eternity. Those ideas, according to him, abide in that Mind, are inseparable from it; are the divine Intelligence itself, and are the prototypes of all existing things; whereas the Sephiroth are divided into two classes and figuratively set forth as masculine and feminine, proceeding alike from the eternal fountain En Soph, then combining themselves in a common personified power called the Son, from whom they again become distinguished in a new and further form of development. It is impossible to compare this doctrine with Plato's triad of *the Father, the Son, and the Soul* of the World, without perceiving that Kabbalah and Platonism can never be identified and considered as one. We must therefore seek its origin from some other source than the Platonic philosophy.

Some writers have sought to prove that Kabbalah took its rise from what is known as the Alexandrian School of philosophy, the home of Neoplatonism. Here again, though there are great resemblances and close coincidences between them, as, God is the immanent ground and substantial source of all being—all goes out from him and all returns to him again. They both recognize the necessity of a trinity and also agree in regarding

the universe as a divine manifestation, also in their doctrines concerning the Soul and its final return to God; yet if there has been any copying we are warranted in supposing that the Neoplatonists copied and took from the Kabbalists. Kabbalah was developed in Palestine. Its very language, its composition and direct association with rabbinical institutions set this beyond doubt. The Jews of Alexandria held but little intercourse with their brethren in Palestine and never entered into intimate relations with the rabbis either of Palestine or Babylon, who were greatly averse to Greek wisdom and learning and forbade that children should be instructed therein. Whilst the Palestinian Jews detested and despised Greek philosophy, they took kindly and received Kabbalah, which was held in honor and esteem long years before Neoplatonism was ever thought of or appeared as a system of philosophy. It has also been said that Kabbalah was either directly or remotely the result of the teachings of Philo Judæus, who resided at Alexandria at the beginning of the Christian era. This assumption, after a strict analysis of Philo's works cannot be drawn nor substantiated, inasmuch as they are totally and altogether opposite in their principles and systems of philosophy. Philo is more Platonic than Kabbalistic in his ideas. For instance, he posits the Platonic dualism; God, and a creation which once had a beginning, an active principle, divine Intelligence; and a passive one, matter pre-existent, shaped and conformed to an idea conceived in the divine Mind. "God," he says, "is not only the Demiurgos or Architect of the world, but also its Creator, calling all into creation by an act of his will, and as he pervades the universe by his presence in order to sustain it, he may therefore be said to be the place of the universe, for he contains within himself all things. He himself is the world, for God is All." To explain these assertions, he proceeds: "God is the unapproachable and incomprehensible Light. No creature can behold him—but his image shines forth in his thought, the Logos, through which we can become acquainted with him." But to this first manifestation of the divine Being, Philo, like Plato, gives an hypostatic or personal character. He is God's first begotten. This first or elder Logos produces another Logos who exerts a creative power of which the world is a manifestation. In the exposition of his ideas of creation, we meet with many interspersed remarks on the nature of angels which are very different from the ideal principles as represented by the Kabbalistic Sephiroth. In his discourses on man, Philo dis-

tinguishes between the intellectual and the sensuous soul, which latter he affirms has its seat in the blood. In attempting to ascend to the intuition of divine and spiritual truth, it may be well, as he teaches, for the mind to occupy itself at first with merely human knowledge, just as the body requires milk before it can be capable of strong meat. But in the direct effort to obtain an insight into higher or heavenly truth, it is necessary to curb or place the senses in abeyance and let the intellect exercise itself independently of them altogether. When, however, such knowledge is attained, it is not by mere dint of mental labor or by the aid of philosophy, but by direct illumination from the Divine. He also believed in the possibility of the mind to attain intuitive perceptions of Deity himself, at the same time laying great stress on the exercise of faith, which he calls "the queen of all virtues." Faith lifts the veil of sense and conducts the spirit of man to an union with God, which has been exemplified more or less in the lives of all great mystics of ancient and modern times. From the study of early Christian and Gnostic writings, we arrive at the same conclusion, that though there may be found similarities and affinities between some of their teachings and those of Kabbalah, they are too slight to warrant the notion that the latter proceeded from Christianity. The dualism of the Christian faith, of a God and a created universe of matter and spirit as components of the universe, cannot be reconciled with the one substance of the pantheistic Kabbalah. In the Gnostic Bible, *Liber Adami*, the Book of Adam, or the *Codex Nazareus* as it is known to students (of which an account of its contents and teachings will be given for the first time in English, in the pages of *THE WORD*), we meet with scattered remarks on the degeneration of natures at each degree of remoteness from the Divine fountain of being, the production of actual things by the Logos; the four worlds—the male and female soul and their union—also the symbolism of numbers and letters of the alphabet, which, though showing some relationship, does not confirm the derivation of Kabbalah from it.

Whence then did Kabbalistic philosophy derive its origin? For the resolution of this question we must go eastwards to Babylon, whither the Jewish people were transplanted as captives at the fall of Jerusalem, and where the teachings of Zoroaster were exercising a wide influence over the popular mind. What those teachings were we are able to judge from the sacred book of the Persians, the *Zend Avesta*, a copy of which was

first found and brought to Europe in the beginning of the 18th Century by Anquetil Perron, a learned Frenchman. In this sacred book may be found all the great primordial principles of the Kabbalistic system. Thus the En Soph of Kabbalah corresponds to Zeruane Akarene, the "Eternal Boundless One," of the Zend Avesta. Another epithet of the Deity amongst the ancient Persians was "Boundless Space" similar to the Kabbalists Makom or Place. The Logos, or Memra, or THE WORD, is the Honofer or Ormuzd of the Persian, by whom the world was produced and who is a Mediator between the boundless and incomprehensible Zeruane and finite beings. As the medium by which the attributes of the Deity become known, his throne is light, and like Adam Kadmon or "the heavenly man" in Kabbalah, he unites in himself true wisdom, the highest understanding, greatness, grace, beauty, power, and glory, and is the fashioner and sustainer of all things, of all beings, a most remarkable coincidence with the doctrine of the ten Sephiroth. Now Zoroaster flourished at the very time of the Jewish captivity, during which their rabbis first came into contact and under the influence of a religious philosophy which in many particulars was very similar to their own cherished teachings. In the Zend Avesta they found, as in the Book of Genesis, the tradition of the six days of creation, an earthly paradise, the demon tempting in the form of a serpent—the fall of the first pair who, before it, lived the life of angels, but after were obliged to clothe themselves with the skins of animals and delve in the earth to acquire the means of sustenance for their bodily wants. There also was found a prophecy of a future resurrection of the dead and a last judgment, which, in order to explain their presence in the Persian scriptures, some Biblical scholars assume that Zoroaster, their author or compiler, took them from the Jewish writings and incorporated them into his own theological doctrines. Be that as it may, it must always remain a supposition and a debatable question. There is, however, no gainsaying that the Jews appropriated some of his ideas which eventually were embodied in their Talmuds. In the rabbinical schools of Babylon there were esoteric teachings imparted, but only to a select few, some of whose names have been handed down as famous Kabbalists, such as Rabbi Chanina and Rabbi Oshaya. In this way Kabbalah was propagated, and at last found a home in Palestine.

Again, we must go more eastward still until we come to India, whence Zoroaster drew the fundamentals of the system of

religious philosophy by which he is distinguished and regarded as one of the great teachers in ancient times. In that far off land beyond the river Indus, is found a people who at that remote period in the world's history had reached its zenith and attained to a high state of civilization never enjoyed by any other preceding nation. In its magnificent and stupendous monuments of architecture and sculpture which have escaped the ravages of time or of vandal conquerors—in its profound systems of philosophy elaborated by Rishis, who were accounted as divine beings and renowned and venerated for their wisdom and learning—in their compositions of art and poetry, whose beauty, elegance and sublimity have never been surpassed by the productions of Western mind and thought, and beyond all these, in its solemn and mysterious religion with its esoteric doctrines and teachings, its imposing symbolic ritual and ceremonies, the Hindus, even in those ancient times, were far in advance (the Egyptians excepted) of all other nations. She was the ark in which were preserved the sacred remnants and fragments of a previous and now unknown civilization, which were systematized by her great Rishis and handed down for the benefit of humanity in succeeding ages. To her as to a great shrine of truth, great souls from out of all lands and countries, as Pythagoras and others, wandered and came for instruction and knowledge that would explain the great mysteries of life and being, ignorance of which is the great obstacle and barrier to human progress. Though through the all-prevailing law of change and the action of Karma which operates in the life of nations as of individuals, the glory of India has been eclipsed and her fair and fertile territories have been overrun and ravaged by ruthless and barbarous conquerors whose object was plunder and rapine, yet lives she on, unconquered, unsubjugated in soul, in which still pulsate and throb those ideas and conceptions of beauty, and, working like leaven, silently, yet effectually, are both a prophecy and a guarantee of a future renovation of national life which will cause her to become again the paragon of nations and the teacher and instructor of the world. It is only since the beginning of the 19th Century that we have become acquainted with the religion and philosophy of India through the works of great scholars such as Sir William Jones, Schlegel, Bopp, Colebrooke, Max Muller, and others who by their excellent translations of Hindu Shastras, Puranas, etc., have made it possible for students to become acquainted with them and

form a better and truer estimate of what India can teach us. The language in which her sacred scriptures are written is considered the most ancient of all, and distinguished beyond all others for its extensive vocabulary, its varied and perfect grammatical forms and inflections of speech by which it is adapted and able to express the most abstract ideas and metaphysical conceptions. Her sacred books, regarded as divine in their origin and revelation, are divided into Vedas and Puranas treating of a great variety of subjects, theological, legendary, ethical and devotional. In addition to these are the magnificent epic poems, the Ramayana and the Mahabharata, in the latter of which is found that gem of human thought, that flower of spiritual philosophy, which stands unique in the world's literature: the Bhagavad-Gita, the divine song, the song par excellence. We do not presume to assert that all the details of Kabbalistic philosophy are found in these most ancient documents. What we would assert after analyzing and comparing them is, that in these Hindu writings are to be found the radical principles of Kabbalah in unmistakable form. In both the systems, Indian and Kabbalistic, there is a recognition of a self-existent and eternal nature, indefinable, inconceivable, to which is given the appellation of Brahm, corresponding to Zeruane Akerene of the Persians, and En Soph of the Kabbalists. There is also a filial emanation of this infinite nature who is as a firstborn son of Brahm and bears the name of Brahma. "From that which is," says Manu, "without beginning or end, was produced the Divine Man famed in all worlds," a personification strangely similar and coincident with the Memra, the Adam Kadmon, the heavenly man, prototype of mankind, of the Kabbalists. Again the universe is produced by Brahm. "From him proceeded the heavens and the earth beneath. In the midst he placed the subtle ether, the light regions, and the permanent receptacle of the waters." Yet the natural universe is considered to have been self-emanative, similar to the procession or development of the Sephirothic worlds from the first begotten son, who is at once the archetype and principle of all finite beings. In Hindu philosophy the soul, or rather spirit, is regarded as an efflux from the Deity, an emanation from the Light of Lights and destined ultimately to return to its great original. Subjected to the depraving effects of evil in time, the soul has to work out a purifying probation, and if it fails in this it reincarnates until the work be completed. With respect to creation

we learn, "the entire world is an emanation from the Deity, and therefore of one substance. The one only has existed from eternity. Everything we behold and ourselves too are portions of him. The Soul, the mind, the intellect of man and all sentient creatures, are offshoots from the universal Soul, to which it is their fate to return. The human mind is impressed with a series of illusions which it considers as real, till reunited with the great fountain of truth." Of these illusions, the most potent is that of Ahamkara or the feeling of self. By its influence and action the soul, when detached from its source, becomes ignorant of its own nature, origin and destiny, and erroneously considers itself as a separate and independent existence, and no longer a spark of the eternal fire or part of the universal whole, a link in one unbroken and immeasurable chain. As in Kabbalah, the universe being of one substance and an emanation from the Divine, it follows there can be no such thing as matter in the gross and vulgar sense of the word. What we take to be attributes of matter are in effect so many manifestations of spirit. The substance we call matter is and yet is not eternal from the point of view whence we regard it,—eternal when considered in its relation to Deity, non-eternal with regard to its figured states or phenomenal development and manifestation. Such are the fundamental views and propositions of Hindu philosophy displayed with more or less clearness in the works above mentioned, the oneness and coincidence of which with those of Kabbalah is, as we have stated, too plain to be denied, and the only question remaining for explanation is, how came they to find a home in Palestine and become incorporated as elements in the Kabbalistic system of philosophy?

There are three ways by which we may account for their sameness: (1) from the intercourse of the Jewish rabbis during the Babylonian captivity with Zoroaster, who, as we have stated, drew his ideas primarily from India; (2) another probable mode of transmission was through the commercial intercourse between India and Egypt. It is not incredible that the scholars of Alexandria should have visited Persia in their quest after the scientific and esoteric learning of the East, nor is it improbable that Zoroaster himself, along with his monarch, King Gushtap, at whose court he resided and taught, should have made a pilgrimage to Alexandria as is stated in the Annals of Ammonius Marcellinus, an ancient Roman historian. This visit would afford opportunity to the sages and learned of that city of be-

coming acquainted and conversant with the peculiar tenets and principles of Eastern religious philosophy, which eventually found entrance into Palestine; (3) the most probable and likely is that it was conveyed thither by Buddhist propagandists, who inaugurated those secret lodges of esoteric schools or societies such as those of the Essenes and Therapeutae, as they were termed. Buddhism, as is well known, was an offshoot from Brahmanism and its adherents in accordance with the injunctions of their great founder, Gautama, to make known the Good Law, went forth into all the neighboring countries, Tibet, China, Japan eastward, to Syria, Egypt and Arabia westward, founding institutions and communities from which ultimately originated monkery and nunnery in all their different forms and customs. Everywhere, where they penetrated, they made proselytes and inaugurated rites and ceremonies and introduced modes of dress and ecclesiastical ornaments, which afterwards became the accessories in the rituals and worship of Christian churches. Through these Buddhist missionaries the basic ideas and principles of Kabbalah were first implanted in a soil favorable for growth and after development. It was a time when national decay had set in and old time systems of religion and philosophy were being shaken to their very foundations. The reign and regime of the old gods and goddesses and their worship were coming to an end and men's minds were craving after a purer faith, a nobler philosophy, a religion of light and truth, without which there is no real progress, no true progression in society. Kabbalah then sprung forth and manifested its existence, and whilst raising the mind above the phenomenal and temporal, introduced its followers, as did the Mystics afterwards in the dark ages, into a new world of thought, teaching them their true position in the universe and their real relationship to the divine Being in whom and through whom we live and move and have *our* being. Amidst this general darkness and mental uncertainty, this eclipse of faith and hope, Rabbi Simeon ben Jochai elaborated his philosophy of life, teaching the divinity of man as a derivation, or rather an emanation, from En Soph the "Boundless One," the one unknown yet omnipresent Being.

To whom, no high, no low, no great, no small,
He fills, He bounds, connects and equals all.

And who also

Sustains heaven's myriad orbs and all their suns
 From seeming evil, still educing good
 And better thence again, and better still
 In infinite progression.

In doing this, and infusing into the mind and heart of man new and lofty ideas of human existence, Rabbi Simeon has done good service to humanity, and contributed both directly and indirectly to the overthrow of that system of polytheism which for long ages had enervated and depraved the moral life of nations. He lived not in vain, nor did his philosophy perish with him. Cherished and preserved by his followers, it was handed down and became the basis of all esoteric teachings imparted in the secret lodges of the Illuminati, Rosicrucians, and Mystics throughout the dark and mediaeval ages, so that his epitaph may well be "though dead, he speaketh still."

Having now sketched and outlined the theoretical part of Kabbalah as found in The Zohar, we will conclude by giving a short account of the practical, which is usually divided under two heads, viz., the Exegetical applied to the interpretation of the occult meaning of holy scripture, and the Thaumaturgic, comprising rules and methods for producing certain preternatural results in the cure of diseases and the exercise of Magical rites and practices. Exegetical Kabbalah is founded on the assumption as before stated that Moses received from the Lord on Mount Sinai not only the words of the law, but also the key to unlock and reveal the mysteries enwrapped and hidden in each section, verse, letter, point, and accent of the Pentateuch, and that this key has been handed down through wise men who had qualified themselves for its reception. This system of exegesis or explanation is threefold, and arranged under the heads of *Gematria*, *Notarikon*, and *Temura*, each of which we will now describe.

Gematria deals with the numerical value and power of letters, their forms, and sometimes their situation in a word, and is either arithmetical or figurative. In arithmetical gematria each letter has its numerical value. One word whose letters are equivalent to those of another may be accepted as an explanation of that other. For instance, Genesis, ch. I. V. 1, *Brashith bara in the beginning created* = 1116, also the words, *berash hashanah nibra* (in the beginning of the year was created) = 1116. Therefore the creation took place in September, in which month the Jewish New Year commences. So in Genesis xlix : 10, the words *yabo schilo* (shall come to Shiloh), = 358, and meshi-

ach (Messiah) = 358. Therefore Shiloh is the Messiah. Figurative gematria is employed in speculations on the letters which (from accident, but as the Kabbalists affirm, from divine design) are greater or smaller, reversed or inverted in the manuscripts of the Hebrew Scriptures. An instance of this occurs in Numbers x : 35. "And when the ark went forward," the letter nun in the word arun (ark) is written the wrong way or turned back to show the loving warning of God to the people. Again, in Genesis xi. : 1, "and the people became as murmurers." The nun in the word mthannanim (murmurers) is also written backwards to show the perverse turning of the people from God, and thus are these two places written in every true Hebrew Bible throughout the world. Another branch of figurative gematria is called architectonical, consisting of mystical calculations on the size, form, and dimensions of the holy temple, the tabernacle in the wilderness, and the future temple described in Ezekiel, of which some very curious and most interesting particulars are given in Sheckard's Bechinath Happerushim (select comments).

Notarikon is used when one letter is made to signify an entire thing or person. The term is taken from the practice of notaries in abbreviating words, though others derive it from notare, to note. Thus a single word is formed from the first or last letters of several words, as in Genesis i. : 3, the finals of the words bara elohim laasoth, which God created and made = amth. Another instance is the word agla, which, with the Tetragrammaton or holy name, was, as the Kabbalists say, inscribed on Magen David or the Shield of David, and is formed by taking the initials of the words atta gibbor leolom adonai (thou art, O Lord, eternally mighty).

Temura signifies permutation. That is, the interchange of letters by various methods, such as that known as Athbash, in which one word is composed that shall answer to another by inverting the order of the letters as they stand in the alphabet, making the last letter Th stand for the first and so answer to A, then Sh to correspond with B, and so on in the subjoined order:

Athbash.

A, B, G, D, H, V, Z, Bh, T, Y, C,
Th, Sh, R, K, Ts, P, H, S, N, M, L.

By this method the meaning of Jeremiah li : 1, lb kmy (in midst of them that rise up against me) becomes Chasdim (Chaldeans). Another method is (there are 22 of them):

Albam.

A, B, G, D, H, V, Z, Ch, T, Y, C,
L, M, N, S, H, P, Ts, K, R, Sh, Th.

By which the alphabet is divided into two equal parts, and the first letter interchanged with the eleventh, the second with the twelfth; thus Isaiah vii : 6, the word T B A L Tabeel becomes Ramla, the King of Israel. Sometimes letters of a word may be transposed as to compose another word as Mlachy (my angel) may be made Michael (the angel Michael).

Thaumaturgic Kabbalah is founded on the assumption that a certain virtue or energy is inherent in the words and letters of the Scriptures, which on the pronunciation of them with a specific and steadfast purpose will communicate itself to spiritual or heavenly powers, of which those names, words, and letters, are the symbols, producing effects which to those who have no knowledge of the occult power of vibrations would be altogether deemed incredible. Yet in our own experience have we met with instances of the occult power of words and symbols of a most extraordinary character, the results of which were most pronounced and beneficial. Kabbalists strongly affirm that by such means effects are produced in the higher or noumenal world which become expressed and manifested in the changes sought to be accomplished in this our phenomenal and lower life. It was and still is an article of Jewish belief that he who can rightly pronounce the Tetragrammaton, or holy name, is able to do wonders and produce miraculous effects. The parts of Scripture employed for this purpose are those which contain or are by the preceding modes made to be expressive of the divine names and those of angels and the Sephiroth, each of which corresponds with a part or member of the human body. The inter-relation of these names is as follows:

<i>Sephiroth</i>	<i>Divine Name</i>	<i>Angels</i>	<i>Parts of Body</i>
Kether	Ehyeh	Chaioth	Brain
Hochma	Jah	Ophanim	Lungs
Binah	Jehovah	Arelim	Heart
Chesed	El	Chasmalim	Stomach
Geburah	Eloah	Seraphim	Liver
Tiphereth	Elohim	Malachim	Gall
Netzach	Jehovah Zabaoth	Tarsheesim	Spleen
Hod	Elohim Zabaoth	Beni Elohim	Reins
Yesod	El Chai	Cherubim	Genitalia, Mas.
Malkuth	Adonai	Ishim	Genitalia, Fem.

PYTHAGORAS.

TRANSLATED FROM THE GERMAN OF J. KERNING.

BY T. R. PRATER.

THE name of Pythagoras is well known to scholars, but his real life and doctrines have remained an enigma, even to many of those who may have studied his system of numbers.

It is not our present intention to enter into a study of any of his doctrines, but rather to invite attention to a man, who, if we may judge from what we have learned of him, was in possession of the most complete knowledge of the K. K.

In his name were contained the basic elements of his knowledge. To illustrate this we here submit a short sketch of an initial test which those who aspired to become his disciples had usually to undergo, and a few of the symbols which he used during initiation.

One day his doorkeeper came to Pythagoras and reported that a nobleman from Syracuse desired admission to the Order.

"Lead him to the overseer," said Pythagoras, "that his motives may be tested."

"I attempted to do so, but the applicant claimed that as a nobleman he asked an audience with you."

"Then admit him," replied Pythagoras.

Shortly after the doorkeeper presented the stranger to Pythagoras, who was standing in the center of the room and gazing steadily at the visitor. There was silence for a time, then the stranger saluted Pythagoras, who asked:

"Whom do you seek?"

"Pythagoras," replied the nobleman.

"Do you seek the name or the man?"

"I seek the man, as I already know the name."

"If that is so," said Pythagoras, "you have all that you desire. He who knows the name will also know the man, for each represents the other."

"I do not understand you," replied the applicant, "but, surely," he continued, "the name belongs to the man; the man cannot belong to the name."

"This difference of opinion separates us," said Pythagoras. "Learn to know the name and you will know Pythagoras!"

With a wave of his hand Pythagoras left the room as the overseer entered, accompanied by others of the Order.

The gentleman from Syracuse expressed his surprise at the departure of Pythagoras and asked the purpose of the sudden entrance of the newcomers. To which query, the overseer replied that, in compliance with his request, they desired to lead him to Pythagoras.

"Then that was not Pythagoras who was here but a moment ago?" he asked in astonishment. In reply, the overseer said: "You would have known him had you possessed the right vision, but lacking that you saw only his outer garment. Follow us and we will show you the means by which you may learn to know him."

They led the gentleman into a circular room, which was illuminated by a light that streamed in from one opening.

In the center of the room stood a round pillar, and on the side of the pillar on which the light fell the letter P was engraved. Pointing to the pillar, the overseer said: "This pillar represents Pythagoras as you saw him; upon the exterior you see the letter P, the other letters are to be found within. Seek for them. When you find them you will then know Pythagoras the man, and also the name."

The overseer indicated that the interview was at an end and made an attempt to lead the nobleman away. But he was loth to leave.

"Can it be possible," he asked, "that this is all you have to tell me? I had expected that you would put me to severe tests and initiate me into your mysteries; but instead of this, you would send me away without further instructions."

The overseer requested him to remain while he would go to the master. He returned shortly and presented the nobleman with a medal upon which was stamped a pillar, and on the pillar the letter P was engraved as he had seen it on the upright pillar in the room. On handing him the medal the overseer said: "Pythagoras sends you this as a token of the hour. If you are sincere in your desire to know him, meditate on this symbol daily and return again in one year from this date."

The gentleman was then taken to the outer gate and left to his own reflections.

Arriving at his home, his musings were to this effect: "I expected something extraordinary, and those men acted as if they were in another world. Their renowned master, about whom we hear so many wonderful stories, has placed his name as a barrier between himself and me."

Then taking the medal which Pythagoras had given him, he examined it closely with the expectation of finding a secret inscription; but no such inscription was to be found. "These Pythagoreans," he mused, "are very shrewd charlatans, or else they possess a knowledge of which the ordinary scholar does not even dream. I will put them to the test. If they have deceived me then I shall have lost nothing by my experience; but if there is any truth in their enigmatical claims, then it would be criminal were I not to have made the attempt to unriddle it."

A year had hardly passed when the nobleman again knocked for admission. He showed his medal at the gate and asked to see the master, Pythagoras. He was taken to the master, whom he again found standing in the center of the room. As on the former occasion, Pythagoras asked: "Whom do you seek?" And as on that occasion, the man replied: "Pythagoras."

"Do you seek the name or the person?"

"This time I seek the wisdom of Pythagoras."

"On what path do you seek wisdom?"

"On the path that he has traveled."

"Can you travel my path?"

"Show it to me that I may judge," replied the aspirant to wisdom.

"The path is my name," said Pythagoras.

"I do not comprehend you," replied the seeker.

"Had you comprehended, you would have found the path," Pythagoras said.

"I ask of you to unveil this riddle for me."

"Ask nature; ask the gods," Pythagoras replied; "only they can do it."

"Do you count yourself an equal of the gods, Pythagoras?"

"No, neither my personality nor my name, but the name Pythagoras is the key to the temple of the eternal."

"Where is the temple?"

"The name has its roots in the temple; find the roots and you will find the temple."

Pythagoras then gave a sign, and the overseer with several of the brethren appeared. Then addressing himself to the aspirant, Pythagoras said: "In the presence of these witnesses, I ask you; are you determined to enter the temple of which we speak?"

"I am!" replied the aspirant to discipleship.

"Then lead the neophyte through the gates of noon, of evening, and of midnight," Pythagoras commanded. And the brothers lead the new disciple away.

He passed fearlessly through the fire, the water, and the midnight storms, and when he again appeared before Pythagoras, the latter said:

"You have shown physical endurance and courage; you shall have your reward. Let him take the oath of silence by the four powers of life, overseer, and then unveil to him the second light of the pillar."

The novitiate now passed through his first initiation. He was shown many symbols, the meanings of which, in their bodily positions and as signs, were explained to him. Then he was taken before the pillar, upon which was inscribed the letter P. He was told to pay close attention to the P. While gazing intently at it the P opened suddenly and revealed an illuminated aperture in which he saw a shining T. On being asked what he saw, he described it correctly, and the door closed.

The overseer then said to him: "You have seen the second light upon the path; find it within yourself; practice with it, that you may prepare yourself to enter into the inmost. You are now one of us; you are indissolubly united with us; remain true and faithful to your pledges and eternal truth will be your reward."

The new initiate was weary from the labors which he had that day undergone. He tried to quiet his senses that he might understand all that he had experienced, but a long time elapsed before he could bring his mind to a state of calmness. In all sincerity and earnestness he practiced the prescribed exercises. He viewed the P and T from their different aspects, but when he thought he was near a solution many doubts would arise in his mind.

In his difficulty he called upon the overseer, who, perceiving his inner condition and perplexities, conversed on the subjects of illumination, and inner freedom, which ended as follows:

"Why do you call the first two consonants of the master's name two lights?" asked the newly admitted brother.

"Because they are what they are called," replied the overseer.

"I have not been able to see them as such; I only recognize them as means to bring the lights. Letters are only the accidental parts of words and sounds by which we express our thoughts."

"Such would be the case if we viewed language as merely outward and superficial. But," continued the overseer, "we know that the letters are the elements of language; that letters contain power in its greatest simplicity. Letters contain the forces which, like fire and water, are indestructible."

"I do not understand why simple letters should be so powerful."

"Well," said the overseer, "letters are powerful because they are the original elements or sounds from which all languages are built up."

"Then please explain to me the beginning of the power of speech."

"Can you think P?" the overseer asked.

"Certainly," was the reply.

"Then where, and with what do you think it?"

"Wait a minute! I must listen; with the lips."

"Where, then, and with what, do you think T?"

"With the tongue, of course."

"Can you think P with the tongue, or T with the lips?"

"No, I cannot."

"Can you think P inside your body?"

"I cannot."

"Can you think P on the surface of your body?"

"Assuredly I can, and although only very faintly, yet the feeling is distinct."

"And where do you feel the T?"

"I feel T within my body."

"Then you already feel the elemental power of language," said the overseer. "Pursue your investigation along these lines and you will find that more is contained in the elements or letters than you have heretofore thought possible. Deity," he continued, "manifests itself in the forms and the elements which are common to all languages; which in every nation, through all times, and in all spheres, is essentially the same."

"You have opened a new world to me which somewhat confuses me," said the new member of the order. "But have patience with me; I shall make every effort to master the fundamentals of this doctrine."

He kept his word. A year had hardly passed when he was found able to look upon the third light. Pythagoras presided at this initiation. The new brother stood before the pillar; the small door upon which the P was visible opened and the T became visible; this in turn opened and in the opening he beheld G, which shone like the morning star.

"There is the center," said Pythagoras. "Therein is the power by which you may unite yourself with the Deity and attain conscious immortality."

Pythagoras then taught the new brother. He unveiled to him the power of two other active lights; the R and S. He instructed him in his system of numerals, and thus opened to him the four fountains of life which eternally flow from the Highest.

THE SOUL.

JOHN B. OPDYCKE.

From God it came, to God it will return,
Tho' many be its changes on the way
And hard the struggle; yet 'twill win the day
And follow out the mandates wisely stern.
Inherited perfection doth it yearn,
It must attain, if fully 'twould obey,
To truth eternal, take what time it may,
Before it can again its God-head earn.

Mere phases in its course are birth and death—
The boundaries of a single brief attempt
To prove 'tis worth from clay to be exempt.
The trial it had as birth unlocked the door
We do not know. But, ceasing mortal breath,
Each one is master of its future store.

THE SCIENCE OF UNIVERSAL HARMONY.

The correspondence between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry, and the Human Body.

BY KNUT M. PAULI.

III.

GEOMETRICAL ILLUSTRATION OF POLARITY.

THE nature of a fact, as observed through the senses or perceived by intuition, and the relationship between two or more things which are compared, depends on the distance from the observer and the angle of observation, whether these expressions are taken in a literal or in a figurative sense. With the exception of a perfect globe, any physical object will appear to be different, according to the point of observation. A picture of an object seen with the physical eye is simply a projection in a given direction and from a certain distance. Any object may be photographed from an infinite number of directions and each picture will appear to be different from the other. In the invisible worlds of causes and ideas the same process takes place. This is why there are so many different views of the same subject. The angle from which the inner organs of a man register a certain fact, decides his individual conception of it. To get knowledge of the nature of any object we must look at it from many sides and photograph these projected pictures in our soul or mind or brain, or we must go direct to the center from which the idea emanated, and from there take a complete view of the thing. In the former case we act from the circumference to the center, in the latter from the center to the circumference. Both together form the perfect understanding. In both cases we have to take into consideration the distance and the angular position.

The idea of distance is connected with the geometrical conception of a straight line, and the angular position under which the fact is observed or imagined presupposes something that has been turned or rotated, and hence leads to the geometrical idea of a circle. The straight line and the circle form the foundation of all Geometry, and hence of the geometrical conception of the universe with all its manifestations of life. There is nothing in nature, no idea in the world of mind or thought, no spiritual or divine truth, that cannot be symbolically or really traced to the simple or combined nature of the straight line and the circle. This is the A B C of the divine language, the elementary substance, or consciousness of the spoken Word, the Logos, which starts the immense universal mechanism in motion. What is then more simple, natural and logical than to base all our analytic or synthetic reasoning on this truth? In our search for light and truth we find that if we go back to the simplicity of some fundamental eternal truth, and apply the same to a more complicated problem, it means that we will have the key to the understanding of it. The universal symbols of the straight line and the circle will be more fully examined at a later date. We mention it here, only to understand the special method of the geometrical illustration of polarity.

The only true straight line is the radius of a circle, whether the latter is visible or not. A small part of an immense circle is never a straight line, although often considered so for convenience sake or for an approximate solution of a problem. The inner nature of these two modes of geometrical expression differ, but they are complementary to each other and together form a perfect whole of great beauty, truth and power.

We will now consider our subject of polarity in connection with these preliminary truths.

In Figure 1, we see four concentric circles intersected by

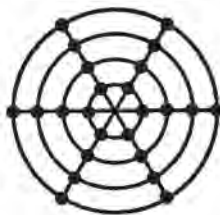


FIGURE 1.

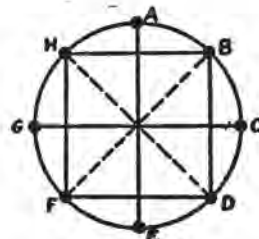


FIGURE 2.

three symmetrically situated diameters, and in each crossing of two lines, a black dot. The dot represents the thing which we wish to examine in relation to another thing. Each dot is situated simultaneously on a straight line and on a circle, which gives us two ways of determining its position; first by its distance to the center, and second by its angular position in relation to another fixed point. The figure of concentric circles or spheres intersected by straight lines emanating from the center is the skeleton of the universal building plan. The distance from the center is more or less an expression of quantity or degree, and the angular position indicates the quality or hierarchy of something. The web is divided into six hierarchal sections and four degrees or orders.

Each two of the twenty-four dots is of a certain kind of polarity to each other, represented by the special position of each dot. We must limit our presentation of the polar relationship between two dots to the simplest and most important examples, leaving it to the student to enter deeper into the combinations as he may desire. Two dots situated on the same diameter have a *straight polarity* to each other, and if situated on the same circle they have a *circular polarity* to each other. If the two dots are situated simultaneously on the same diameter and the same circle, they have a *perfect polarity*, and if they are neither the one nor the other they have a *complex polarity*, which can be dissolved into two simple polar elements, one straight, the other circular. This preliminary decision on technical terms will facilitate the simplification of language in what follows. Each kind of polarity may be positive, negative or neutral, according to the direction of the path of connection between the two dots, and in order to understand this we should examine Figure 2, which shows a square inscribed in a circle, and two crosses, one upright, the other oblique. The vertical line is the positive straight line, the expression of life, action and power, whereas the horizontal line indicates a passive, latent or resting condition, and hence is considered as the negative straight line. The two dotted lines in Figure 2, which have an intermediate position between the vertical and the horizontal diameter and which form the oblique cross, are the neutral straight lines. Two dots have then a vertical or positive, a horizontal or negative, and an oblique or neutral polarity, according to their positions on corresponding diameters of the circle. The two dots possess a polarity of a certain sign or

nature, and each has a sign or nature of its own of opposite character to the other according to and on which end of the diameter it is located.

We will consider the upper end A of the vertical diameter as the positive, the lower E as the negative end, and the left end G of the horizontal diameter as positive, the right C as the negative end. In making such determination of the sign of the ends of the cross we follow the heraldic or photographic method where the left side of the paper is the real right-hand side of the object and vice versa, imagining that the figure faces the observer like a photograph or heraldic emblem. This method has some advantages over the one where the figure turns its back to the observer, and where the right side of the paper is the real right side of the figure. We generally write and draw from left to right, and reason from positive to negative, so these two actions should be identical when symbolizing polarity in a geometrical way. Sometimes it is a matter of taste which method is best, but for several reasons the method as stated will be followed throughout this work, unless the opposite is specially mentioned. The cross in general will then geometrically represent a man with outstretched arms and facing the observer.

The four points at the ends of the oblique cross which when connected determine the neutral polarity of two kinds, one positive or strong HD from up-left to down-right, the other BF negative or weak from up-right to down-left. It is evident that the upper-left dot H partakes of the quality of the two neighboring dots which makes it positive-positive, and in the same way the lower-right D becomes negative-negative, which creates a strong neutral polarity compared to the other where the upper-right dot B is positive-negative and the opposite lower-left F becomes negative-positive whereby the neutral polarity is a weaker one.

The first part of the combined word positive-negative or the opposite is always taken from the part preferred, which is here the vertical line in relation to the horizontal. Unfortunately we cannot follow the same order as the polite speaker, who begins: "Ladies and Gentlemen."

Referring to the angular positions of two dots on the same circle and the circular path of connection between them, we will decide to call the clock hand direction the positive and the opposite the negative circular direction. The positive direction is then the same as the apparent path of the sun when we face the south.

The Figure 2 represents comparison between things whose numbers are 2, 4, 8, 16, etc., and the reasoning will be slightly different although of the same general character if we have any other number of divisions of the circle. The Figure 3 shows six separate figures representing the numbers 1, 2, 3, 4, 5 and 6 as dots connected by lines symmetrically situated to each other and to a central point. From number 3 upwards the dots are shown on the circumference of a circle in which the known cross is drawn for determination of the polarity of the dots. The connection of dots produces a regular geometrical figure, the number of sides of which may be extended arbitrarily. Three points are the least number which can form a regular surface figure if connected. The polar character of each dot is determined by its position relative to the cross, and it is evident that special words are lacking for a real description of the polarity of the corners of high numbered polygons. A straight line can be measured in inches, feet, meters, etc., and an angle in degrees, minutes and seconds, and such measurements would give the true answer to the polarity in question. But this leads to complications which would tend to make the teachings less clear.

A few simple examples will show us the application of the principles of illustration here described. It is sometimes of value to express the state of a certain body or a color as to its power of emitting light and heat. We have here two principles to deal with, and hence choose our straight cross to represent these principles. Let the vertical line represent different degrees of light and the horizontal line different degrees of heat.

We have then the division seen in Figure 4. Light and hot are the positive ends, dark and cold the negative ends of the upright cross. The ends of the oblique cross would consequently read as seen in Figure 5. The expressions may refer to physical objects or the vibratory states of certain forces.

Another example will show the two—or fourfold geometrical illustration when it refers to family. Let the dot stand for a family member in general, and the vertical line express age, the horizontal sex. We would then get the upright cross as shown in Figure 6, and the oblique cross as in Figure 7. If we start from another viewpoint, shown in Figure 8, where the vertical line represents parent in general, the horizontal line children, then the four family members would be placed as in Figure 9.

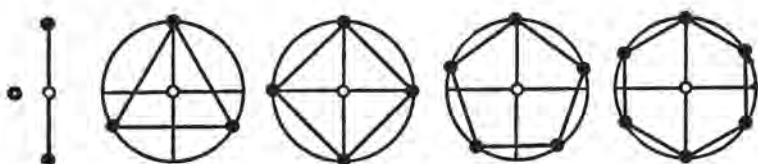


FIGURE 3.

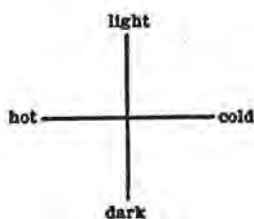


FIGURE 4.

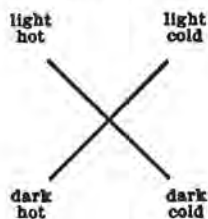


FIGURE 5.

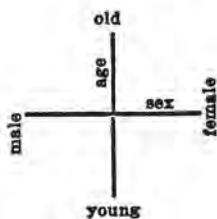


FIGURE 6.



FIGURE 7.

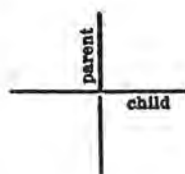


FIGURE 8.

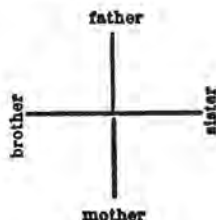


FIGURE 9.

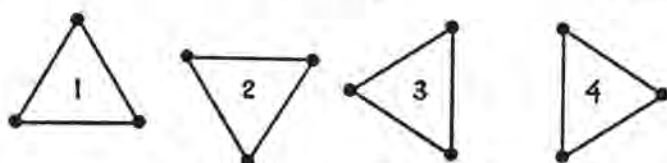


FIGURE 10.

Every geometrical symbol presupposes a definition of the general principles behind the exterior specific expressions, and the exact view point taken.

A triple idea obeys similar laws, and the *shape* of the triangle formed by the three connecting lines together with its *angular position* gives the true key to its symbolic meaning. The four positions of the equilateral triangle in Figure 10 indicate four different views of a general symbol. The three dots represent three things in perfect balance. If we first define the directions of the arms of the straight cross with the words up, positive; down, negative; left, active; right, passive; then triangle 1 would mean the combination of a positive, an active,

and a passive principle in perfect balance, triangle 2 an active, a passive and a negative principle balancing each other, and so on.

Later on we have to introduce exact words for the triple and for the quadruple polarization, as it is evident that the words positive and negative in these two cases convey somewhat different meanings.

Take for instance the square HBDF of Figure 2 as representing father, mother, sister, brother, in the order of the letters, then the triangle HBF would express the triple idea of father, mother and son, but the triangle would not be perfectly balanced as seen by its shape, the same being rightangular. The balanced triangle would be father, mother, child, with no reference to the sex of the child. The triangle 2 in Figure 10 would most nearly correspond to this triple group.

A somewhat more extended view of the same subject may be presented in connection with the Figures 11, 12, and 13. The letter T indicates a certain truth or a certain idea, and we will examine its relation to other truths or ideas nearly connected with the first. In Figure 11 the T is always upright or generally in the same individual angular position, but placed in different locations; Figure 12 shows the T in different angular positions of its own without reference to its polar location, although for the sake of clearness in the drawing the different positions of the T are shown side by side; Figure 13 is a combination of both these cases and represents the T both in different locations and different angular positions. Figure 11 where T is kept upright conveys the same meaning as Figure 2 with the specific conditions that the dot seen there may only be seen from an individual single view point or direction. As an example, let T stand for a short sentence which indicates a true condition of an idea, and let the upper point A indicate spirit, the lower point E matter, and the horizontal line the soul or intermediate conscious states of a substance, say, ether, or more expressively akasha, the Sanskrit name for the universal ether, then the sentence can be polarized in the following manner: T (A) indicates, for instance, "spirit is everywhere," which is a spiritual truth of a general character. A corresponding material truth seen from the same viewpoint of location in space would be T (E) "matter is confined," and the polarity of these two sentences is a vertical one. The ends of the horizontal line must then indicate corresponding states of the soul, the

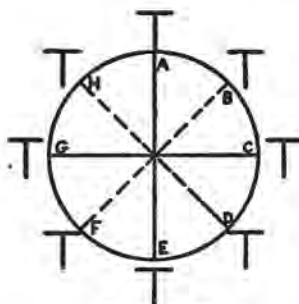


FIGURE 11.

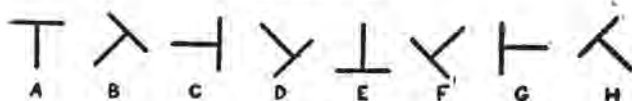


FIGURE 12.

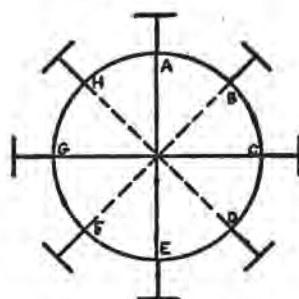


FIGURE 13.

left end of a positive state, the right a negative state. T (G) should consequently read, "the active soul is penetrated by the omnipresent spirit," and T (C) indicates that "the passive soul is bound to the confined matter." This is an approximative method only, for as we will see later the true geometrical illustration of universal or specific principles must be combined with solid geometry and not plane or surface geometry.

In Figure 12 a truth is observed from several different standpoints and they do not refer to high, low, left and right, hence all represent a special state which is unchanged. The T can, for instance, stand for a physical object seen from eight different sides, or it may represent an eightfold variation of a force, or we can by the different angular positions of the T symbolize a religious truth seen from eight different sides, and taught in as many sectarian schools. But the truth is one, although seen in different lights by different sects.

Figure 13 shows how such a sectarian view of a truth is compared to its reversed or reflected image. If the upright position of the T is the condition for the truth of a statement, then the reverse must indicate a perfect lie, and the intermediate positions doubtful or indifferent explanations of the truth.

If T (A) is meant to indicate a spiritual truth, then T (E) is a material lie, T (G) is a doubtful explanation of the active soul, and T (C) the same of a passive soul.

If the positions are referred to family members, for instance, then T (A) could represent "father is old," T (E) "mother is a child," T (G) "brother is grown up," and T (C) "sister is a woman," where the viewpoint of the observer is the age of the family members.

Every word in a perfect language should express a certain idea seen from a certain geometrical angle and at a certain distance. The words immense, huge, great, medium and small are all situated on the same straight line at different distances from a central point, all belonging to the hierarchy of size which is connected with a certain interior angle of observation, symbolized by an exterior geometrical angle. The expressions size, form, color, position, etc., would indicate angular interior viewpoints from which to regard a certain object, without reference to the degree, shade or quantity of each expression.

Our languages have been evolved gradually for the special needs of the nation in certain times, but if a language should be constructed from the beginning so as to form a perfect and harmonious mode of human expression and combine precision with simplicity and power, then the geometrical and symmetrical arrangement of the different words and shades of meaning should form the foundation of the principles upon which the language is built. We should then find what a tremendous power lies in sound and words, and we can perhaps understand in the light of this reasoning the hidden meaning of the Logos or Divine Word which is said to have the wonderful power of creating a geometrical universe with its aspects of beauty and harmony in minor details. The well-known physical experiment of geometrical figures formed in sand by the power of a musical note gives us a vague idea of the power of highly refined and powerful spiritual forces which are contained in the Creative Word, the sublime mystery of all ages and nations. There is an old tradition, that the initiates of the secrets of life use a

language unknown to humanity at large which is based upon perfect harmonious principles, and hence has the power indicated here and is accompanied by a corresponding responsibility in its use. And if such sound waves are accompanied by vibratory forces of other kinds, such as color, electricity, or etheric forces of special character, the effect will be increased. What wonder then is there in the possibilities of a Creating Intelligence which consciously applies all these forces in an exact proportion for the manifestation of great planetary systems, which are merely outer symbols of the purpose of immortal life, which humanity is eagerly seeking on its troubled and weary path.

Returning from these interesting speculations, which we will try to complete as the work goes on, to our subject of geometrical symbolic illustration, we shall say a few words on the more perfect method which is contained in geometry of space.

Our symbols have all been represented with drawings on a flat surface, and hence are merely able to represent truths projected to a lower plane of understanding. The regular geometrical figures of the plane or surface must be transformed to space in order to convey the exact polar character of an idea. There are five regular solid figures besides the globe, and hence only a few possibilities of equally dividing up space or a globe from a certain center, whereas there is an infinite number of possibilities in dividing a circular surface in equal parts from its center. All the numbers of solid division contain 2, 3 and 5 as factors, the same numbers which build up the musical system of sound vibrations. In the Figures 14, 15, 16 the three simplest regular solids are shown in perspective, the tetrad, the octad and the cube. All the corners marked with a dot are situated at the same distance from each other and at another same distance from the center. The same reasoning ap-



FIGURE 14.

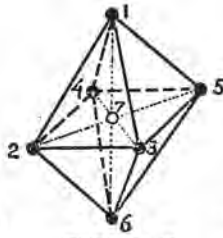


FIGURE 15.

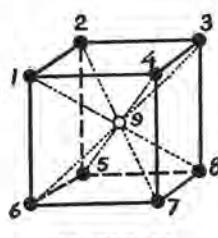


FIGURE 16.

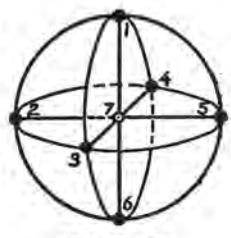


FIGURE 17.

plies here as to the nature of polarity, with the difference that instead of referring the polarity to the cross within a circle we extend it to the triple cross within a sphere. The corners of the solid figures are all situated on the surface of a sphere circumscribing the figure, which sphere is omitted in the drawings. In Figure 15 the triple cross is seen joining the corners 1 and 6, 2 and 5, 3 and 4, with 7 as a center, where the three parts of the cross meet. These three parts of the cross indicate the true and absolute triple nature in space. The polarity of the corners depends naturally here also on their angular position, indicated by the fine dotted lines which connect each corner with the center. In Figure 17 the triple cross is shown in the way that the ends represent up-down, left-right, and before-behind. Each line is the diameter of a circle, and all three circles are at right angles to each other, forming three cuts through the sphere. It would be premature at this elementary state of the teaching to present a complete system of the polarity of the corners of the regular solids, as this would confuse the mind of the student; but on some later occasion it will be shown how the wonderful principles of the regular solids furnish a true explanation of different problems connected with universal forces and esoteric science.

“But indeed Conviction, were it never so excellent, is worthless till it convert itself into Conduct. Nay properly Conviction is not possible till then; inasmuch as all Speculation is by nature endless, formless, a vortex amid vortices: only by a felt indubitable certainty of Experience does it find any centre to revolve round, and so fashion itself into a system. Most true is it, as a wise man teaches us, that “Doubt of any sort cannot be removed except by Action. On which ground, too, let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of incalculable service: *‘Do the Duty which lies nearest thee,’* which thou knowest to be a Duty! Thy second Duty will already have become clearer.”

—*Diogenes Teufelsdröckh*, in Thomas Carlyle's *Sartor Resartus*.

AN EPOCH.

By E. B. GUILD, M. D.

I BELIEVE that we are upon the threshold of the greatest epoch in the history of the human race; a crisis in the experiences of humanity of greater import to its future than was the epoch marked by the life of Gautama the Buddha or the advent of Jesus the Christ. I believe it to be of greater import because now are converging, in time and place, the results of the teachings of both those great masters, as experienced in the lives of their followers for more than twenty centuries, as well as of the works and words of the great political leaders and the philosophers whose lives have marked the progress of human thought and effort through all those centuries.

A brief survey of the mighty problems which are now clamoring for a hearing and demanding a solution startles one no less by the breadth and scope of the questions than by their remarkable variety, and the fateful necessity of their prompt and thorough consideration. Let us instance a few which are worthy the deepest and most careful inquiry, and the application of the best philosophy and highest wisdom in their solution.

On the physical side of nature there are serious problems the near and wise solution of which is imperative, not because of an alarming necessity, but because, if not soon solved, the opportunity for a wise solution will be lost and the conditions resulting will present problems still more serious and imperative.

As the land is the source of the wealth of nations, and the source of the necessities and comforts of life, it is important to at once consider the disposition of all lands now remaining in the possession of the Government of either State or Nation. Should it be granted to the people who will actually use it for production, and if so on what terms?

Should great tracts of land be held in idle and unproductive state by aliens and by corporations?

Should coal lands be held by the Government and the mining of coal conducted for the benefit of the people?

Should the forests and timber bearing lands be owned by corporations, or in large tracts by individuals, and denuded of their useful and necessary woods without provision for their renewal?

Should the vast tracts of arid and semi-arid lands of the West whose millions of acres can be made productive and yield food for millions of people, be left as they are with the waters of the rivers running uselessly to the sea, or should the Government irrigate them and offer them to actual settlers who will transform the desert wastes into gardens and farms?

Shall our mountains and rivers be despoiled of their beauty, and needlessly desecrated, that they may be enslaved to the tyrant Commerce?

Turning to the needs of Commerce:

Then there is that stupendous undertaking, the completion of the Panama Canal, a veritable wonder of the world, and fast upon the heels of that gigantic enterprise follows one scarcely less in grandeur, the railroad direct from New York to Buenos Ayres, making neighbors of the widely separated peoples of two continents.

As to our own peculiarly domestic matters, there is the irrepressible transportation question with its issues direct and indirect, affecting the interests of every citizen and denizen of the whole country.

Shall the railroads and all common carriers, all means of public transportation, be controlled by the national Government? or shall they be owned and operated by the Government?

Or again, shall transportation between the States be controlled or owned by the national Government, while transportation within a State shall be controlled or owned by the State?

Shall public utilities, that is to say, things used by and for the public, be owned and operated by the municipal organizations in which they are located?

Shall that system continue by which property is centralized in the hands of the few, or shall it be displaced by a system which will provide for the distribution of the products of labor, among and to the producers, in proportion to the actual labor and effort expended?

Shall politics as a business for profit be destroyed and personal advantage be made to give place to public good?

Shall the people of the United States in their national life and as a Government guarantee to every child within its jurisdiction the equal right of opportunity to develop its powers of body and mind and perfect itself in the work and calling to which its natural abilities and its inclinations best fit it?

In religion, the great problem is the complete separation of the organization of religion from the political state, at the same time conducting all the operations and functions of the economic state in accordance with the principles of ethics and moral obligations.

Within the religious organizations themselves there is the problem of abrogating the creeds and substituting therefor the ethics of practical life and the recognition of the common brotherhood of humanity as a true test of orthodoxy.

In political, social and religious life there is the one all important problem of how to bring every one into a clear understanding and full appreciation of the actual personal responsibility of every human being for his own thought and deeds and condition, and, therefore, for the condition of the race as a whole.

Truly this is an epoch of great problems, and as truly is it an epoch of great men to solve them. The old Egyptians, Greeks, and Romans, that is to say, the spiritual leaders, the philosophers, and the rulers, are here again. The immediate future is portentous of great results for humanity. The circumstance, the hour and the man will soon meet.

Theosophy, which is the synthesis of the truth in all religions and philosophies, the essence of all the experiences of the race, leads man to a true knowledge of *himself*. Knowing *himself*, he knows his fellows.

A true and full knowledge of man and his responsibilities, and the fact of his unlimited possibilities, can alone fit man the individual, and the race, to wisely solve those questions so tremendous in their bearing upon the future of the race. Theology with its pretended study of the "Divine will and purpose" has failed to solve those problems, though it has had a clear field for 2000 years.

The study of man himself as a conscious factor in the evolution of the race and as a responsible actor in human affairs, but responsible only to his own higher nature, and the recognition of the actual brotherhood of the whole race, will in itself lead to the solution of every one of these problems.

JOHN SISBY, UNBELIEVER.

By S. S. New.

JOHN SISBY was an unbeliever. He unbelieved everything he could not feel and hear and see, and especially did he unbelieve everything about ghosts. The subject would surely arouse his ire. Indeed, he would take it as a personal affront if anyone so much as mentioned the word ghost in his presence, and he would invariably launch forth in an harangue on superstitions in general and the belief in ghosts in particular. He would talk for hours, until his hearers, utterly wearied, would promise never again to believe in ghosts. But the sum and substance of his speech was always this: that he unbelieved.

Now, it happened that not so many years ago John Sisby was one of the number at a social gathering at Horncastle, in Lincolnshire, near the place where more than two and a half centuries before, the armies of Charles I. had fought the rebels. And, strange to say, it was a Hallowe'en party, of which John Sisby, the unbeliever, was a member. We should know, however, that Frances Kimberly was also one of the party, and this fact would make even such an unbeliever as John Sisby forget his unbelief and cause him to smile indulgently at a gathering based upon superstition.

It chanced also that a haunted house, just across the Bain, became the subject of the conversation. This haunted house, it was rumored, harbored a spectre who had terrified the neighborhood from a time beyond the memory of the oldest inhabitant of the town; and now someone proposed that the party pay a visit to the terror-infested place to interview his ghostship.

As may have been expected, John Sisby demurred, and began his usual effort at enlightenment, saying:

"Such fancies are absurd. Nothing is worthy of belief until it has been proven. The existence of ghosts has never been and never will be proven."

"But, John," suggested Miss Kimberly, "here is an opportunity for you to prove to us that there are no ghosts. Take us

to this haunted house and show us that this ghost is only a creaking shutter, or a ray of moonlight, or a gurgling underground spring. Anyway, I am going."

From which assertion it is clear that Miss Kimberly knew that John Sisby had a profound regard for her and desired to win her esteem. It is not surprising, therefore, that John allowed himself to be prevailed upon to lead the expedition.

The fact that he would join them was without doubt the reason that it required but five minutes for the party, including the ladies, to get ready, and at the end of that time, at twenty-five minutes after nine, they sallied forth.

Of course, it was necessary that they should have a guide, and one was readily found at the tavern in the person of a young villager, who was persuaded into service by a three-minute sermon on unbelief by John Sisby and the offer of half a crown from Miss Kimberly. With the able assistance of the guide and under the excellent leadership of the unbeliever, who all the while kept up a running tirade of unbelief, the party successfully crossed the Bain and arrived at the further shore at a quarter before ten. One minute later they stood at the fence which surrounded the mysterious house. After crossing the river it was noticed that the voluble unbelief of John Sisby had ceased, and now those who were watching the guide saw him surreptitiously (and, as John Sisby said, superstitiously) cross himself. Shortly after the guide disappeared. The news of the desertion did not in the least dismay the leader, however, and he boldly led the way through the gate and up the steps to the doorway.

While the rest of the party were considering the order of procedure, Mr. Sisby and Miss Kimberly advanced fearlessly into the house. He, of course, knew there was nothing to fear, and she went with him lest there might be something, and wished to protect him from his folly. Be that as it may, no sooner had those outside decided that two of their number should remain without to prevent the escape of any pseudo ghost, and had drawn lots to determine who should remain as watchers, when the scream of a man pierced the air. Their fears giving way to curiosity, all rushed through the door, each trying to get in first. Nothing remarkable could be seen on the first floor, although several candles were lighted; but, hearing a noise above, the party rushed pell-mell up the stairs. This occurred at ten minutes to ten o'clock.

On entering a large chamber where the noise was heard, they beheld a strange sight. There were three in the room. John Sisby has already been introduced; likewise, though less formally, Miss Frances Kimberly. A ghost was the third. That he was a ghost is clear from all the reports, which agree that the furniture and mural decorations could be dimly seen through him; but further than that there is no unanimity in the various descriptions of his appearance—that he was tall, short, stout, slim, old, and young. A majority, however, especially the ladies, agreed that he was dressed in a costume of the middle of the seventeenth century. The ghost was following John Sisby, unbeliever, about the room, causing him to utter the most awful shrieks. Many times the unbeliever tried to strike the spectre, but without effect; his fists went through him as though he were formed of smoke.

How long this horror might have continued and what tragedy might have been enacted before the terrified spectators will never be known. For just as John tripped and fell head-long Frances Kimberly thrust a hatpin through the spectre, who withdrew to a corner of the room as though in fear of this simple little weapon.

"Mr. Ghost," said Frances, after their leader had regained a measure of his former calm, "why are you troubled?"

The ghost moved not a muscle, but from the vicinity of the bed, at the other end of the room, a moan was heard, and then a voice wailing: "I am dying. . . . The soldiers are coming. . . . The silver room is . . . " Then the voice died away, and was followed a few moments later by a deep gasp. The bed was examined and found empty.

"Mr. Ghost," Miss Kimberly commanded, "lead us to the silver room."

The spectre glided in ghostly fashion toward the door, and the whole party, followed by their leader, trailed behind the phantom into the hall, down the stairs, then down into the cellar. The ghost led the way to the extreme rear and paused beside the open door of a low vault.

"Now," said Miss Kimberly, turning to her friends, "here we have the whole story. The gentleman of this house must have been alone and dying when he heard the approach of soldiers. He may have been stricken while in the silver vault and crawled upstairs to his bed; but his last thought was that he had left the door open and that the soldiers would remove the

plate. We no doubt heard an echo of his dying words upstairs, and probably his last gasp. An intense wish at the moment of death, such as this, to close the door often creates a phantom whose only idea is the fulfillment of that desire, and who will haunt the place until that desire is fulfilled. Let us make an experiment, which will prove or disprove this statement. Mr. Sisby, will you, as leader of our party, kindly close this door?"

John Sisby trembled violently. His eyes showed the horror which he felt at the thought of again approaching the spectre, but for reasons before suggested he could not disobey Frances Kimberly's request. So, his cowardice suppressed, he advanced, closed the door and retreated. This occurred at precisely fifteen minutes after ten o'clock. The ghost nodded his approval, but he did not vanish, as expected. Instead he put a ghostly hand upon the key and made as if to turn it, but the key did not move. Noting this, Miss Kimberly again addressed John Sisby and asked him to lock the door and remove the key. As the spectre's hand remained upon it, however, John could not bring himself to the task, whereupon Miss Kimberly turned the key herself and removed it from the lock. But the ghost still remained. He pointed toward the other end of the cellar, whereupon one of the party, comprehending the sign, took a lighted candle there and announced that there was a deep well in the cellar floor. Miss Kimberly advanced to the well, followed by the ghost. She held the key over the well and looked inquiringly at him. He nodded. At exactly twenty-four minutes after ten she opened her hand and dropped the key into the well, and as she did so those who were watching the ghost saw all form and semblance fade away. Before their eyes he faded into thin air and disappeared. For several minutes an earthy odor, as of foul air, assailed their nostrils.

The party returned in silence to the outer air. One member of the party had recorded the exact time of each important event, as noted, for the purpose of precluding the notion that he had been dreaming, as dreams require but an instant for a long enactment.

They returned to the river, recrossed and went home, hardly a word being spoken on the way. Even after they had reached the bright, warm interior of the home of their host the silence continued, probably out of consideration for John Sisby, whose haggard face and hollow eyes gave evidence of the nervous shock he must have suffered. But at last the silence was broken by no other than John Sisby himself.

"My friends," said he, "what we have seen to-night was most remarkable and unusual, and one not as strong an unbeliever as myself might attribute it to the supernatural. But I see no reason for doing so. To believe that we saw a ghost would be giving way to childish fancies, because such belief would be absurd. I am and shall always be an unbeliever until the actual existence of a ghost is proven. But," he added, "it never can be proved."

Thus he began his usual harangue, but this time, instead of promising to disbelieve in ghosts, his hearers promptly requested him to leave the house.

We have not seen John Sisby since that Hallowe'en. If as unbeliever he has changed his unbelief, then Frances Kimberly must have brought about that change.

THE FOOL'S WAY.

BY TOWNSEND ALLEN.

As one who having rarest mine of gold,
And knowing not throws precious ore aside
And only finds base metals there allied,
Alloys and dirt among the workings old,
(Who seeks for dirt finds dirt some people hold)
Then loud proclaims with vain and foolish pride,
"Naught's here of value, naught; who said so lied;
Who thinks so will be fooled; there is no gold."
So hold I him who takes the precious Book,
So full of rarest gold and gems of thought,
A mine of wisdom to the truly wise,
And reads it only good to overlook;
Heedless of all the great have wrought
To show the crystal pathway to the skies.

The greatest of the four men is of the spiritual, first race and is the type of what mankind will be in the perfect seventh. The second man is the life race man and will be the sixth. The psychic is the third and fifth race man of form and desire. The physical is our fourth race little man of sex.

The zodiacs of all these men have their connections and correspondences in the lowest man.

THE ZODIAC.

THE WORD.

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No. 6

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THE ZODIAC.

XII.

IN our last article it was shown that the foetus epitomizes the history of humanity, of the earth, and of the evolutionary rounds which preceded this our fourth round. In the present article will be briefly dealt with the position occupied in the zodiac by the body of man, the places of his respective constituent principles, their action and interaction during life, their separation and location after death, and the Ego's reincarnation into another physical body—all according to the signs of the zodiac.

The zodiac is not only the starry belt in the heavens; it can be applied to things immeasurably greater and immeasurably smaller. Everything which has being has also its zodiac, for the zodiac is the law according to which everything comes into existence, stays a while, then passes out of existence, only to reappear again according to the zodiac. The atom has its zodiac, the molecule its zodiac, the cell also has its twelve signs of the zodiac; each stone, each plant, each animal, has its zodiac; every organ in the physical body has its own zodiac. All the organs, each having its own zodiac, exist in and are controlled by the larger zodiac of the whole physical body. Even so the physical body of man lives in the larger zodiac of the psychic man, which in turn lives in the larger zodiac of the mental man, and all these live in the zodiac of the spiritual man. Thus man is related within and outside him, by the different principles which go to make him what he is, to the atom and to the worlds and systems of worlds beyond him. All of this is shown in the accompanying Figure 30.

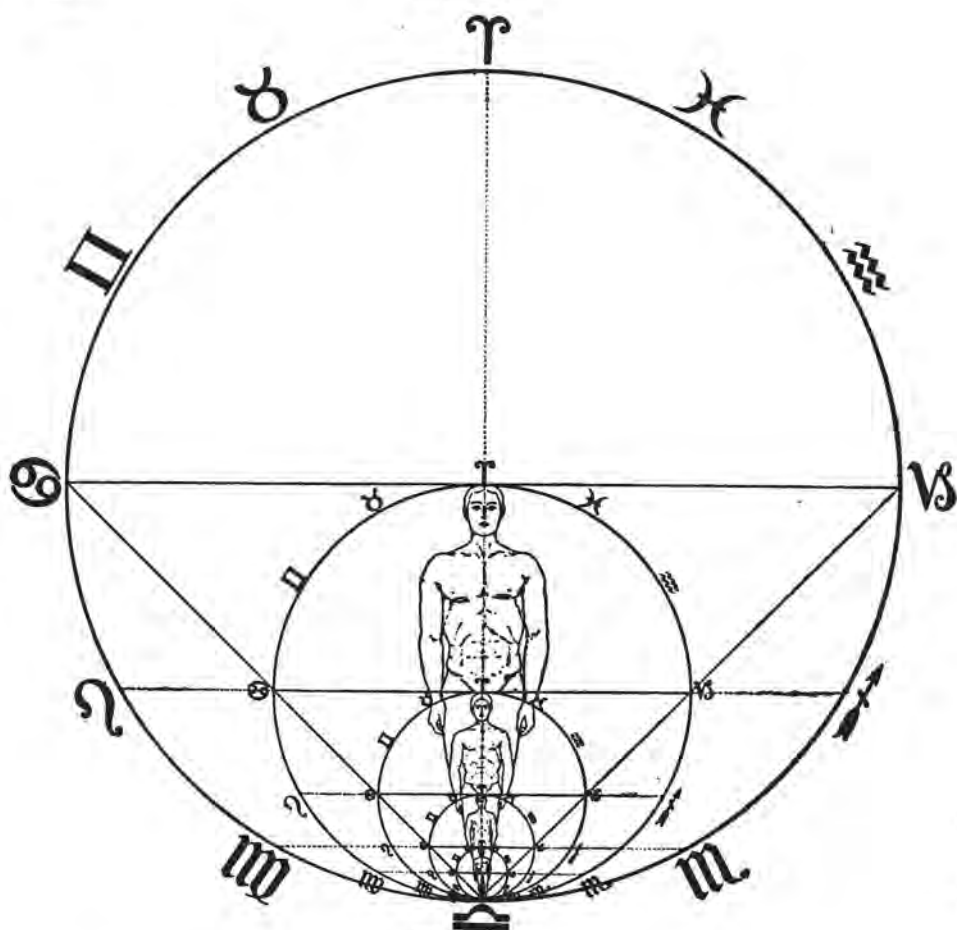


Figure 30.

Figure 30 is a large zodiac enclosing an inverted right angled triangle and four smaller zodiacs. The horizontal line divides the circle from cancer (♋) to capricorn (♑). The two sides of the triangle are from cancer (♋) to libra (♎) and from capricorn (♑) to libra (♎). It will also be seen that the four zodiacs are below the horizontal line, each zodiac being within the other; that each of the four zodiacs is divided by a horizontal line, and the two sides of the triangle of the large zodiac go to form the two sides of the right angled triangle in each of the smaller zodiacs. These sides of the triangle from cancer (♋) to libra (♎) and from libra (♎) to capricorn (♑) have each the same sign at the corresponding position in the zodiac, and each horizontal line which halves its respective circle extends from its cancer (♋) to its capricorn (♑). The

vertical line extending in the great zodiac from aries (φ) to libra ($\underline{\wedge}$) has aries (φ) at the zenith of each of the four lesser zodiacs; at the zenith of the smallest zodiac is the center of the zodiac next beyond it, and so on until the fourth and largest zodiac below the horizontal line of the great zodiac has aries (φ) at its zenith, which is the center of the great zodiac.

We shall call the first and smallest zodiac the physical; the one immediately surrounding it the psychic zodiac; the third and next largest the mental zodiac, and the one beyond that the spiritual zodiac. The zodiac which includes all these we shall call the absolute zodiac.

The line leo-sagittary (Ω - \uparrow) of the absolute zodiac forms the horizontal line of manifestation which divides the spiritual zodiac from its cancer (ϖ) to its capricorn (♑), and the line virgo-scorpio (♍ - ♏) of the absolute zodiac forms the horizontal diameter of the psychic zodiac from its cancer (ϖ) to its capricorn (♑). There remain the mental and the physical zodiacs, whose horizontal diameters, cancer-capricorn (ϖ - ♑), are not formed by a line connecting signs of the absolute zodiac, but they are formed by parts of the lines connecting signs of the spiritual zodiac, which patterns after the absolute zodiac, for its line, leo-sagittary (Ω - \uparrow), forms the horizontal line, cancer-capricorn (ϖ - ♑), of the mental zodiac; and its line, virgo-scorpio (♍ - ♏), forms the diameter, cancer-capricorn (ϖ - ♑), of the physical zodiac, even as between the corresponding signs of the absolute zodiac are formed the horizontal lines, cancer-capricorn (ϖ - ♑), for the spiritual and the psychic zodiacs.

It is necessary to remember all this, and, in fact, to observe each of the zodiacs, with its respective signs related to all the others, as each detail has an important bearing on the subject of reincarnation.

In addition to the foregoing, it will be seen that the figure of a man stands in each of the zodiacs; that the head of the smallest man in the physical zodiac comes to the middle of the man in the psychic zodiac; that the head of the man in the psychic zodiac comes to the middle of the man in the mental zodiac, and that the head of the man in the mental zodiac reaches the middle of the man in the spiritual zodiac. Thus the physical man comes to where would be the feet of the spiritual man; the head of the psychic man reaches to where the knees of the spiritual man would be, and also to the middle of the mental man. These men depict the existence of four grades or classes of men who have lived, who do live, and will live in this world. The largest

of the four men symbolizes the first race (ϖ), spiritual man, who gave the impetus to our evolution, and also the type of what mankind will be in the perfect seventh race (\wp). The man in the second or life race (Ω) also indicates the place in evolution which the sixth race (♁) man does and will occupy. The psychic zodiac stands for the man of the third race (♁), who was astral in his beginnings, but who later became physical and is or should now, according to the cycle of evolution, function in the fifth or Aryan race (♁). The physical zodiac is the smallest, and is the fourth race (♁) physical being of either sex. Humanity has fourth race bodies now, but mankind as a whole is in the fifth race (♁), desire, and, on the upward arc of the zodiac, is beginning to function in the sixth race (♁), thought.

Figure 30 contains the geometrical law of proportion. It is the measure of man. There are many other details which enter into the zodiacal calculations in their relation to the history and destiny of man, but these are omitted in order that the most simple form of the measure of a man may be seen according to the great law of proportion. This law of proportion is one of the fundamental laws of creation, preservation and destruction or recreation. By understanding this law, one will know the relation of things according to the signs of the zodiac. The entire life of man is the living of his zodiac. He has his period of manifestation and he has his period of rest according to the signs of the zodiac. His body is fashioned according to the laws of the zodiac; he is born according to the zodiac; his body is built up, strengthened and developed according to the zodiac; he reaches adolescence, he is educated and reaches maturity according to the zodiac; he is related to his family and his country according to the zodiac; develops his mind according to the zodiac; performs his duties and his calling in life according to the zodiac, and he dies according to the zodiac. The elements of which his body is composed are dissipated according to the zodiac; his life is separated from his desires according to the zodiac, and his mental powers, ambitions, and aspirations, are related to or separated from his desires to the degree that they are like or unlike desire, according to the zodiac. He enjoys the period of his rest, called heaven, or devachan, according to the zodiac. The period of his rest being at an end, he leaves his sphere of rest to come into contact with the emotions of the world according to the zodiac. He selects the parents who are to prepare the body which he is to inhabit according to the zodiac; he contacts the parents according to the

zodiac; he makes connection with the foetus and transfers his desires and tendencies of thought to the foetus which is being prepared for him, all according to the zodiac. During the entire period of prenatal development he is connected with the foetus according to the zodiac. At birth he transfers a portion of himself into the new-born physical body according to the zodiac, and he reincarnates, dependent on the degree of development of the body, all according to the zodiac.

The life of physical man, from birth to death, is checked off in its development and decline from libra (♎) to aries (♈). At libra (♎), sex, the body is born. It grows and develops its desires through scorpio (♏). Man's education begins in the sign of sagittary (♐), thought, with his ability to think. His mental strength and power is attained in capricorn (♑), individuality. If he does not extend his mental power beyond the merely physical world from this sign, he begins to decline and has little experience in the sign of aquarius (♒), soul, and no experience in the freedom of the sign pisces (♓), divine will. The entering of the sign aries (♈) is then marked by death. Having no experience of the life of the soul, of the spiritual will, or of supreme consciousness, during physical life, he can have no similar experiences after death. He passes through the intermediate states between death and conception, directed by the law of the sign taurus (♉), motion, loses all memory of the life just ended, comes in contact with the parents which are to fashion his new physical body in the sign of cancer (♋), breath, and is in contact with or engulfed into the body being formed in the sign leo (♌), life, passes through the phases of transmigration in the sign virgo (♍), form, through all the forms of the kingdoms of nature, until at last he is born into the physical world again in the sign libra (♎), sex.

The period between death and rebirth is different with the psychic man, the mental man, and the spiritual man. With the psychic man—that is to say, one whose ideals have been a little higher than the mere physical—his death is marked at the point capricorn of the triangle of the physical, which is the limit of the physical zodiac, and his period of rest, usually called heaven, extends through the upper half of the psychic zodiac, at the end of which, cancer (♋), he begins his reincarnation according to the law governing the world of virgo-scorpio (♍-♏), form-desire. The mental man may extend his period between lives to a much greater length than the psychic man, while the spiritual man may have a period of great duration, according as his

thought and aspiration is connected with enjoyment for himself or with his duties in the work for mankind. In each case the period at which the ego makes contact with the family who is to prepare a physical body for reincarnation is marked by the sign of cancer (♋). The birth of the body is marked by the sign of libra (♎), at which sign also the ego begins to incarnate. The sign capricorn (♐) marks the end of life, or that initiation which overcomes life and death.

All this, and much more, can be learned by a study of one's own life as indicated by Figure 30, but it requires some thought and self-study to follow out all the details as they are related to the whole.

Let us examine the four classes of men as shown in Figure 30. The smallest of the four represents the average human being, while the largest represents the greatest human being who remains human and lives in the world. The other two indicate the intermediate grades of development. The triangle in the physical zodiac of Figure 30 indicates, at cancer (♋), the contact with the parents who are to prepare a body for the reincarnating ego. The point of the triangle in libra (♎), of all of the zodiacs, symbolizes the birth into the world and the incarnating of the ego into the body born. The point of the triangle at capricorn (♐) symbolizes the death of the body. All this is in relation to the ego during its appearance in the physical body. As to which of the four men any man is, does not depend on his position in life, his intellectual power or physical body, although all of these are important factors in the development of man. The four men, in their respective zodiacs, symbolize the special attainment for anyone. These are potential and possible for each incarnate being to become, because the four men in their respective zodiacs represent the physical, the psychic, the mental, and the spiritual man, of each individual human being. In the lowest zodiac, which is the zodiac of the physical body, stands the ordinarily endowed man. His period of life extends from libra (♎) to capricorn (♐) within his physical zodiac, which line (♎ - ♐) represents the fullness of his mental attainment. At this point of his physical zodiac he determines whether he will extend his mental power along the line of his triangle to his psychic man, the man above him; in which case the line of his mental activity is not cut off by the cycle of mental decline, which will complete his physical life from capricorn (♐) to aries (♈) in the physical zodiac; but it will extend to his own psychic man and the psychic world. If he does extend his mind

along the mental line and no further, then his mental activity is cut off by the cycle of the zodiac at the capricorn (♑) of his psychic zodiac and he dies, because the line of virgo-scorpio (♍-♏) of the absolute zodiac is the limit of his psychic man, and he enters the psychic world or heaven which he has determined by the action of his desires and mind in life, which is the law that governs the nature and period between death and birth.

Then he has a period of existence in the psychic world which may rise upward in his psychic zodiac from capricorn (♑) to aries (♈), which marks the fullness of his heaven, having enjoyed which he descends along the arc of the cycle of involution in his psychic zodiac from aries (♈) to cancer (♋) in his psychic zodiac, at which point he contacts the foetus which is being developed for him, and which is shown by the sign virgo (♍) of the absolute zodiac, which is the law of the cycle of birth, and which passes through the sign leo (♌) of the mental zodiac; thence along the line of his triangle the foetus is developed, as shown by the signs of the respective smaller zodiacs, until at last it is born into the physical world, and he breathes a portion of himself into his physical body. (See THE WORD, Vol. I., No. 10, "Breath," and Vol. IV., No. 5, The Zodiac, XI.)

This is the course of the ordinary man of the world whose ideals do not extend to high spiritual realms, but it is still higher than the purely physical man whose ideals do not extend beyond his physical body and the things connected with and related to his physical body in this physical world, even though such physical man may be said to have a great brain. A man whose mind is concerned strictly with physical existence, and whose little life is wholly devoted to the pleasing of his senses, would be restricted entirely to the smallest zodiac, whose lowest point is libra (♎), and whose highest extends only to the plane of virgo-scorpio (♍-♏) of the absolute zodiac, and the plane of leo-sagittary (♌-♐) of his mental zodiac, which is also the plane of his cancer-capricorn (♋-♑) of his psychic zodiac, and which is placed between the planes leo-sagittary (♌-♐) and virgo-scorpio (♍-♏) of his spiritual zodiac. Such a man would be born at the sign libra (♎), and his mental activity would be shown by the line of the triangle from libra (♎) to his physical capricorn (♑), which mental activity would not extend to the psychic man nor to his mental or spiritual man, but would be cut off at the sign of thought (♐) of the mental zodiac and desire (♏) in the spiritual zodiac, and be kept to the physical zodiac. The fullness of mental activity,

therefore, would have reached its climax at capricorn (♑) of the physical zodiac and passed to the aries (♈), which would be the culmination of his mental and physical power, and would also mark the physical death. Not having extended the mind and thought to anything that was not physical, he would have no conscious existence in the psychic world, but would commence the cycle of his return to life at once, his last thought being of the physical body, and connect at the first opportunity on the plane virgo-scorpio (♍-♏) of the absolute zodiac; and if it was the law of the absolute zodiac he would at once connect with the family which would prepare the physical body for him and into which he would be born, but he would have no ideal existence between death and his connection with the foetus. He would return to the world with the birth of the foetus, and might suffer much torture during the foetal development and early physical life, unless he slumbered through it all until awakened in the early years of infant life.

Not so with the ideal mental or spiritual man. The line of the mental man extends beyond the physical to the psychic, and beyond the psychic to the mental zodiac, where he has his mental fullness; and if not carried beyond the mental it marks his death. The period between death and the coming back to life is shown by the upper half of his mental zodiac. If, however, the ideally mental man extends the power of thought to the point of capricorn (♑), which is his spiritual mind, and this should mark the cycle of his death, he would rise above it into his spiritual zodiac, which is above the plane of leo-sagittary (♌-♐), life-thought of the absolute zodiac. But if he should not even be limited to the thought (♐) of the absolute zodiac and of his ideally mental and spiritual zodiac, but should extend the line of his mental power to the point of capricorn (♑), the sign of individuality of the absolute zodiac, then he would meet no death, as he could transcend all the worlds of the manifested universe even while living in his physical body in its physical zodiac. There would be for him no after life, for there would be no death. He would be conscious through all the bodies of the respective zodiacs, through all the worlds into the absolute zodiac of self-conscious being.

It should be remarked that the perpendicular line aries-libra (♈-♎) divides all the zodiacs. This line is the conscious balance of self-consciousness through all of the planes. It unites the cancer-capricorn (♋-♑) which unite in it. It blends life (♈) and thought (♐). It links virgo-scorpio (♍-♏), which coincide in it, and it touches libra (♎).

The physical body of the man of sex, libra (♎), stands in the physical world of the absolute zodiac and extends to the plane of virgo-scorpio (♍ - ♏), form-desire, of the absolute zodiac. This brings him between the planes leo-sagittary (♌ - ♐) and virgo-scorpio (♍ - ♏) of his spiritual zodiac, and his head touches the plane leo-sagittary (♌ - ♐), life-thought, of his mental zodiac and that of the plane of cancer-capricorn (♋ - ♑), breath-individuality, of his psychic zodiac, and his limit is at the sign aries (♈), consciousness, of his physical zodiac.

In this physical zodiac are all the principles, forces and powers of the psychic, mental, spiritual and absolute zodiacs, which may be awakened and called into active use through the corresponding signs of the physical zodiac, which is the physical body. This is shown in Figure 30.

To the Minnow every cranny and pebble, and quality and accident, of its little native Creek may have become familiar: but does the Minnow understand the Ocean Tides and periodic Currents, the Trade-winds, and Monsoons, and Moon's Eclipses; by all which the condition of its little Creek is regulated, and may, from time to time (unmiraculously enough), be quite over-set and reversed? Such a minnow is Man; his Creek this Planet Earth; his Ocean the immeasurable All; his Monsoons and periodic Currents the mysterious Course of Providence through Aeons of Aeons.

—Thomas Carlyle, *Sartor Resartus*.

THE SCIENCE OF UNIVERSAL HARMONY.

The Correspondence Between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry, and the Human Body, and Their Practical Application to Modern Problems.

BY KNUT M. PAULI.

IV.

GENERAL LAWS OF MUSIC.

WE have said that the science of music, based on simple numerical and geometrical conceptions, is especially suitable for the upbuilding of a universal system of harmony. For this purpose a few of the most important laws of music should first be demonstrated with simplicity and precision. In actual practice we often find deviations from the simple first principles. Such irregularities or exceptions from the original laws are nearly always caused by influences of a minor character which cannot be taken into consideration in the first instance.

Universal constructive work is always done with due consideration to the principles of irregular beauty in union with symmetry, and these two factors often appear strangely blended, one more or less dominating the other.

Modifications of the original geometrical laws resulting from the union of beauty and symmetry do not disprove the truth of those laws; they point to the existence of secondary influences.

Furthermore, it must be considered that imperfection and disharmony in nature is a transitory condition; the high ideal of perfection is reached only after long ages of successive trials and failures. Mountains are not climbed without effort. Existing conditions in nature are not always in conformity with the laws of the inner world of ideas and causes.

The universe is a great experimental laboratory, in which are gradually worked out the wonderful plans of supreme Intelligence.

A flower is a striking example of the union of geometrical symmetry and beautifying irregularity. It passes through many transformations before its perfection is revealed. Nature shows no sharp divisions nor absolutely regular forms; yet she invariably points to the existence of precise laws which are behind or within the living organism.

This also applies to man, whose constitution and life are based on harmonious geometrical principles; for although his constitution may not be according to the ideal of a sculptor, and although he may appear to be the victim of injustice and his life the result of circumstance and chance, yet these irregularities vanish when his life is considered to be only a small part of the grand path of evolution through universal space and the aeons of time, or as a chord in a mighty orchestra playing throughout infinity.

In paying too much attention to details we often lose sight of the whole idea, but if we examine each detail with a view of expansion toward universal truth there is little danger of dwarfing the mind by hard and fast rules and by rigid conceptions.

The object of this work is not to enter into minute discussions of all facts which may be found in scientific literature, nor to prove our statements by deep mathematical calculations, which space prevents and the mind of the reader refuses to follow. We appeal to the good sense and intelligence of the reader. To satisfy a student of modern science, we shall refer to facts found in scientific books only to make an intelligible link with the accepted thought of the scientific schools of to-day.

Neither can we devote much space to religious conceptions based on wrong premises, or to extreme emotional worship. We will see God in all things; not as a cruel, unjust or sentimental God, but as the real, the majestic origin of all, who combines love with truth, beauty with symmetry, poetry with prose, and compassion with exact justice. Here we find the highest application of the law of universal polarity—the union of positive with negative qualities in the divine Intelligence.

For most people it is difficult to conceive the exact nature of spiritual and divine principles which govern man and the universe before their minds are trained to feel and reason with

precision and before the laws at the root of higher problems are demonstrated. The true student applies what he finds in books to the development of his own ideals beyond the limits of the printed page. The purpose of written works is to stimulate dormant faculties in the individual and to encourage individual thought and effort.

The foregoing should be earnestly considered, as we now enter upon the study of music. This study, perhaps more than any other, satisfies intellect and feeling and serves as a pivot on which other principles of harmony are balanced, whether these principles are expressed in the artistic display of color, beautiful architecture, eloquent speech, or in any other feature of nature's possibilities. The study and use of music in private and public life makes it possible for a comparatively great number of people to enter into this field of thought, and even those who are not educated in music or geometry will have no great difficulty in following some simple demonstrations of this special character.

To become familiar with the idea of abstract numbers as the means of understanding the material and spiritual aspects of harmony, we will demonstrate the number of vibrations of the different tones in the diatonic or sevenfold musical scale.

Starting from the known fact that the tones are caused by the vibrating of a string or other elastic body, we at once discover that the number 2 is intimately connected with harmonic sound, because by doubling the number of string vibrations in a given unit of time another tone is produced which sounds like the first, but differs in pitch, in that it is one octave higher. If the number of vibrations of two tones are related, as 1 to 2, a harmonious impression is conveyed to the mind. In thus raising the vibratory speed of the string in double ratio we have passed a number of other tones between the first and last and arrived at a tone which is similar to the first, but a step higher.

This gives us the idea of a circular path along which we travel. Let us now see if we cannot get harmonious effects from other simple numbers. The next number is 3. If we increase the speed of our string in a threefold ratio to tone 1, we find that the new tone 3 is quite in harmony with tone 1. This new tone 3 is known in music as "the fifth" to tone 2, which was the octave of tone 1.

Applying the same principle to the next number, 4, by a fourfold increase of vibratory speed, we find that this latest tone 4 is the same as tone 1, but is now two octaves higher. So that

the number 4 is represented by two complete circular paths, plus two steps higher.

This example encourages anyone who suspects that simplicity in numerical relationship is connected with harmony, and may even tempt those who have little inclination for mathematics to continue. Let us now try with number 5, which is a fivefold increase of the oscillations of the string, and we find a new tone in harmony with the first, although less pronounced. This tone, 5, is known in music as "the third" of tone 4, which is the double octave of tone 1. The expressions, "the fifth" and "the third," refer to the order of the tone in the scale, and should not be confused with the ratio numbers as shown in Table II. Following the same method with number 6, we know that it must be the octave of tone 3, because six is twice three. Thus the mutual relation of the numbers 1, 2, 3, 4, 5, 6 produce musical harmony.

The first disappointment occurs with the number 7, as a sevenfold vibration produces discord. A further examination of numbers reveals the law that different multiples of *the prime numbers 2, 3 and 5* create musical harmony, and that the simpler the combination the more perfect the harmony. This important law must be remembered, as it has numerous applications in many departments of life, and will prove that simplicity in relationship is mutual harmony.

We have now a good basis for the working out of the process of creation of the ordinary musical scale. Our first tone, which is represented by the *relative* number 1, and its octaves by 2, 4, 8, 16, and so on, is the note called F in music. F creates the ascending C major scale by the gradual multiplication of simple numbers. The series of increasing numbers produced by the simplest multiples of 2, 3 and 5 are shown in Table I.

TABLE I.
Major Creation of Notes.

F.....	1, 2, 4, 8, 16, 32, 64, 128, 256,
C.....	3, 6, 12, 24, 48, 96, 192,
A.....	5, 10, 20, 40, 80, 160, 320,
G.....	9, 18, 36, 72, 144, 288,
E.....	15, 30, 60, 120, 240,
D.....	27, 54, 108, 216, 432,
B.....	45, 90, 180, 360, 720,

This is the *order of creation* which produces the ascending

C major scale. This scale is created when we can find eight notes with the simplest numerical relationship within the space of an octave; that is between two numbers of double ratio, the first and the last note being the same. In rearranging the numbers of Table I. we get Table II.

TABLE II.
Creation of First Major Scale.

	F 1	first note.
	F 2	
	C 3	second new note.
	F 4	
	A 5	third new note.
	C 6	
	F 8	
	G 9	fourth new note.
	A 10	
	C 12	
	E 15	fifth new note.
	F 16	
	G 18	
	A 20	
First Major Scale.	C 24	
	D 27	sixth new note.
	E 30	
	F 32	
	G 36	
	A 40	
	B 45	seventh new note.
	C 48	
	D 54	
	E 60	
	F 64	

From F 1 to F 64 we have completed six circles or octaves, and the first place where we find a complete scale is between C 24 and C 48. This scale is called C major scale, and with the relative vibration numbers reads as follows:

TABLE III.
Ascending C Major Scale.

C	D	E	F	G	A	B	C
24	27	30	32	36	40	45	48
1	$\frac{3}{2}$	$\frac{4}{3}$	$\frac{4}{3}$	$\frac{3}{2}$	$\frac{5}{4}$	$\frac{15}{8}$	2

The two lower lines of numbers in Table III. express the relation between the notes of the first line—one by whole numbers, the other by fractions. For instance, the vibrations of F to C are related, as 32 is to 24; or, in fractions, as $\frac{4}{3}$ to 1. C is called the key note of the first created major scale.

In Figure 18 the law of creation of the major system is shown by a geometrical figure, which we will call the *major spiral*. Each circle or octave of notes is represented by one sweep of the spiral curve. The same notes will, therefore, always be found on the same "spiral radius." This illustration is in perfect accord with what we have said about polarity relative to Figure 1, with the modification that the concentric circles are shown as one continuous spiral line. Starting in the center of a cross with a clock hand or positive circular direction until it intersects the horizontal line to the right, having made



Figure 1.

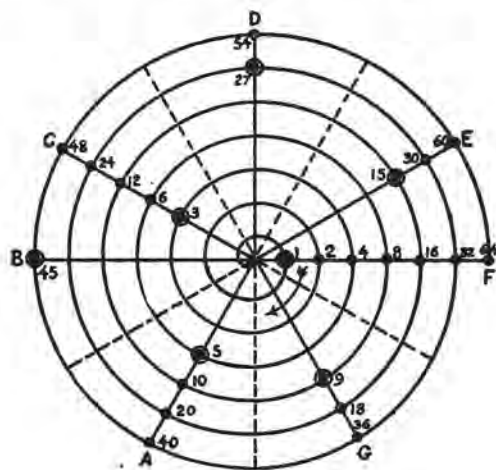


Figure 18.

one sweep, here we place F 1. Each successive intersection of the spiral and the same horizontal line will then represent another octave of F, until we reach F 64, when seven spiral sweeps will have been completed. In comparing Figure 18 with Table II., we see that they express the same truth. Each new note of Table II. is marked by an extra ring in Figure 18. The seven notes of the C major scale are found to be on the continuous radial lines, whereas the dotted radial lines indicate the positions of the sharps and flats of the chromatic system. Our present subject is the sevenfold nature of the diatonic scale. Following the entire spiral line, we pass the same notes as are given in Table II., and discover that the seven notes of the scale are not all at the same distance from each other. We find that between B and C and between E and F there are short intervals, only about half the distance as that of the other successive notes. If we compare the intervals, it will be seen that on both sides of D the long and the short intervals are symmetrical, so that D is the central note of the seven, and for which reason it is placed on the upper vertical line. There are still more important considerations which make D the central note of the musical system, which will be shown later.

The most striking feature of this spiral law is that of the relation between the straight line and the circle, as described in Chapter III. All notes on the same radius express the *quantity* of a certain note given, whereas the angular position on the same sweep determines the *quality* of the note within that octave.

The symmetrical major scale, without considering the harmonious effect on the ear, reads as follows:

TABLE IV.
The Symmetrical Major Scale.

A	B	C	D	E	F	G
20	22½	24	27	30	32	36

The short intervals between notes in Table IV. are indicated by a loop. Multiply the number of each note with that of its symmetrical note on the other side of D, and the result will always be the same number, 720.

TABLE V.

Twin Notes.

A 20	×	G 36	=	720
B $22\frac{1}{2}$	×	F 32	=	720
C 24	×	E 30	=	720
D 27	×	D $26\frac{2}{3}$	=	720

In this symmetrical scale we at once see the law of duality and of reflection in music, for each note is reflected in D as in a mirror, and has an image, which is its *twin note*. The seven-fold scale consists of three pairs and one single note, which is its own twin note. The number $26\frac{2}{3}$ of D is so near 27 that it is practically the same note, and the slight difference, instead of disturbing our theory, illustrates the fact that the character of D is double and that D $26\frac{2}{3}$ stands in the same relation to the minor as D 27 does to the major system, which will be seen when we come to the explanation of the major and the minor chords.

In Figure 18 we see that twin notes are always symmetrically situated in relation to the vertical line representing D, and that B and F are the only opposite notes on the circle.

The same numbers as are here shown referring to vibrations of a string, play a similar part in the motions of planetary bodies. The number 720, which is produced by a simple process in nature, is the Naros cycle which is found in the astronomical system of the Hindus and other Eastern nations. Compared with the division of the circle in 360 degrees, the number 720 is in degrees a motion twice round a circle.

The division of the circle into 360 degrees plainly shows its relation to harmonic numbers: it contains as factors only the three important prime numbers, 2, 3 and 5, which form the musical system.

Another important feature of number 720 is that the product of the first six numbers which produced harmonic relation is exactly 720: $1 \times 2 \times 3 \times 4 \times 5 \times 6 = 720$.

MAN A CITY.

REPUBLIC, BOOK II.-IV.

BY ALEXANDER WILDER, M. D.

III.

IN respect to the gods, Sokrates remarks that there is much in the literature of the poets which the young can hear with profit, but if we desire them to pay due reverence to the gods and to their parents, there are other things in those works which they ought not to hear. If we would have them courageous, we should not permit them to be told woeful tales respecting the region of the dead or things in relation to death which are likely to cause shuddering and terror; nor should they hear stories of the gods and heroes which describe them as exhibiting coarse passion and doing what is unseemly. Homer has related such things of Achilles, Priam, and Theseus, and likewise of the divinities of heaven, of Hephæstos and Poseidon, and even imperial Zeus himself. Such tales are none of them true, but are beyond measure pernicious, instilling the notion into the minds of the young that the gods are no better than human beings, and prompting everyone to excuse his own misconduct as being only an imitation of the divinities themselves.

Then also in relation to men. The poets and other story-tellers utter the greatest untruths, representing the unjust, the "many," as fortunate, and the just as in wretched conditions, and so intimating that to be unjust is to a person's advantage if it is not found out, while justice is beneficial to others but a loss to the individual himself. This mode of narrating must be forbidden, and the very contrary should be required of them.

In poetry and fable generally tragedy and comedy are made up of imitation of matters in actual life; in dithyramb the poet takes the narration upon himself, and epic employs both modes

of representation. An individual, however, cannot excel in all these modes. This suggests the question whether rulers ought to be skilled in imitation. The person who attempts many things is not likely to excel in any of them. The nature of man appears to have been divided into innumerable smaller constituents, so that an individual is unable to imitate many parts well or to do the things themselves of which the imitations are copies. Accordingly rulers, as they are required to be skilful architects of freedom of the city, are to be excused from every other kind of craftsmanship. Attending to nothing but what relates to the general welfare, it is not proper for them to do or imitate anything else. If, however, they do engage in imitation, let it be the imitation from childhood upward of men that have been exemplary for courage, self-control, piety, liberality of thought and qualities of such character, but not anything unworthy. Imitations, if continued from earliest youth, become fixed in the manners and nature, in regard to body, speech and understanding.¹

Taking up the subject of music, Sokrates speaks of the distinctions and various characteristics, and declares that rhythm will follow upon harmonies. He explains his meaning to be that the citizens are not to pursue rhythms that have numerous cadences, but to observe what are the rhythms of the orderly and manly life, and observing these, that they oblige the feet and melody to conform to the thought, and not the thought to the feet and melody. The thought and manner of expression should conform to the temper of the soul, and other things should conform to the expression. An agreeable mode of speaking, judicious adaptation, graceful rendering and complete harmony follow upon good-heartedness. This does not mean that imbecility of temper that many wrongly call goodness of heart, but the understanding as when it is genuinely and beautifully equipped with moral character. The arts, such as painting, weaving, embroidery, architecture, and other forms of craft, are full of these qualities; and so likewise is the nature of bodies and plants. There is comeliness or uncomeliness in all these. Uncomeliness, want of rhythm, and unharmoniousness, are akin to evil-speaking and bad morals. The opposites to these are akin and imitations of good sense and good morals.

It will accordingly be necessary not only to take oversight of the poets and other writers and to require them to present

¹This was the Zoroastrian standard: Purity of thought, word and act.

simply literature of a wholesome moral tendency, but likewise to supervise the craftsmen in order to keep them from employing a vicious, wanton, debasing and unseemly style, either in the figures of animals, or in buildings, or other work. Otherwise the rulers are likely to be by degrees occultly influenced by such representations and so to become established in deep-seated wickedness in their souls. On the contrary, craftsmen should be sought out who are aided by an ingenuous disposition to search out the nature of beauty and comeliness. Then young persons may receive beneficial influences on all sides from what they see and hear and will be led imperceptibly upward from childhood to resemblance, attraction and concert with beautiful thought. In this way they will be brought up in the best manner. This shows the importance of a musical training. Rhythm and harmony mingle with the interior of the soul and take most vigorous hold, bringing to it propriety of conduct and make a graceful demeanor when the individual is rightly trained; whereas in the opposite case it will be the reverse. The man who is brought up aright will quickly perceive when work is faulty, and take delight in the beautiful. He will hate what is uncomely before he is able to tell why. When the rational faculty is developed and he has been thus trained, he will recognize the beautiful in art, because it is intimately related to himself. Hence it is necessary to be proficient in the liberal arts. This, however, cannot take place except citizens and the guardians² who are to be trained, understand the essential forms of self-control, manliness, liberality of sentiment, greatness of mind and other qualities akin to these, and also the opposite characteristics, and can recognize them wherever they are found, never despising excellence in any. The person who possesses these virtues in his soul and a form corresponding to them is most beautiful and most lovable. A person thus endowed will not be apt to like those who are not thus attractive if the fault be of the soul, but when it is of the body only, he will bear with it.

This brings the subject into another field. Inordinate sensual delight has no place in common with self-control. It makes one beside himself as certainly as bodily pain. Nor does it have any relation to any other virtue, but is closely allied to unrestrained appetite and outrage. No delight is more exquisite, and none is more maddening. But genuine love in its

²By guardians is meant all who are eligible to be made rulers.

very nature is a loving of modesty and beauty with discretion and refinement. Nothing which perturbs or is allied to unrestrained appetite is to be added in genuine love. Neither may sensual delight be added, nor may intimate friends participate in it, being lovers who genuinely love and are beloved. It will be a regulation in the proposed city that a loving friend may love, discourse and be familiar with those whom he loves as with a son, for the sake of worthy purposes, if he be so persuaded; but otherwise the individual will associate with the person whose love is solicited, having no other purpose, except by undergoing the criticism of grossness and want of good breeding.

After moral training, Sokrates takes up instruction in gymnastics. While insisting upon the importance of a good body, he does not teach that such a body, by its own excellence, makes a good soul, but, on the other hand, that a soul that is good can by its own virtue make the body the best that is possible. If the understanding has been rightly cared for, the attention due to the body may be delivered to it. Drunkenness is to be prohibited accordingly, as it would be absurd for a guardian himself to need a guardian. In regard to food, the simple fare employed in military expeditions is much commended. Homer never describes his heroes as making use of fish or seasonings. The luxuries of the table and the society of mistresses are unsuitable for those who desire to maintain the body in good condition. As the diverging from proper mental training leads to looseness of morals, so neglect in regard to the body is followed by disease. When loose morals and diseases multiply in a city, courts of law and hospitals are opened in consequence. There is no stronger evidence of degeneracy and a disgraceful way of living than to need physicians and jurors.³

Not only for worthless characters and common mechanics, but likewise for those who claim to have been brought up in the rank of freemen, does it seem disgraceful and afford strong evidence of not having a proper education, that there is necessity to consult others as masters and judges because of a deficiency of knowledge in one's own household. It is far more disgraceful, however, that a person should waste his time in lawsuits, either as defendant or plaintiff, elated at his dexterity in making his way through the windings of legal art and resorting to subterfuge and finesse to evade justice for small matters

³The courts of Athens consisted of a *krites*, or presiding judge, and *dikastes*. These last exercised the function of jurors, and decided the questions that were submitted. The term "dicast" is in English dictionaries.

of no importance, unconscious that it would be far better to regulate his life so as to have no occasion for a careless dicast. It is disgraceful likewise to have such need of the medical art when it is not on account of wounds or certain periodical diseases, but the result of inactive habits and improper diet, by which individuals are affected with excessive secretions and flatulence, making it necessary for the ingenious Asklepiads⁴ to invent names for the new forms of disorder. But before the time of Herodikos⁵ the same modes of treatment were as at the present time. Herodikos, being a trainer of boys in athletic sports and himself diseased, combined gymnastics with the medical art, worrying first himself and afterward many others. He thus made for himself a long-extended period of dying. His disease being mortal, he was not able to cure himself, though he was constantly attending to his complaint. He could only attend upon himself to the neglect of everything else, and if he departed from his usual diet he was constantly suffering from it. Thus by his skill he protracted his process of dying and attained to old age.

It is not reasonable to suppose that it was because of want of perception or ignorance of the procedure that Aesculapius did not make it known to his descendants. He was aware that in all well-regulated commonwealths there is assigned to everyone in the city a certain work which is necessary to be done, and no one was to have leisure to be sick and receive a course of medical treatment through life. That fact may be observed in the case of mechanics, as contrasted with that of the rich and those who are considered fortunate. When a builder falls sick he will demand of the physician something that will enable him to get free promptly from his trouble. If anyone prescribes a course of diet and regimen, putting an invalid's night-cap on his head, and so on, he will tell him sharply that he has no time to spare for being sick, and it is of no advantage to him to live in such a condition, holding the mind down to disease and neglecting his work. He thus bids farewell to the physician and returns to his accustomed diet and way of living. If he recovers, he continues the managing of his business, but if his body is not able to hold

⁴The Asklepiads were physicians who were connected with the temples of Asklepiads or Aesculapius. These temples seem also to have been hospitals, and they were thronged with patients. The modes of treatment from which cures took place were duly recorded on tablets, which were carefully preserved and studied. Hippokrates was of the number, and his writings, which were largely compiled from these tablets, gained for him the designation of "Father of Medicine."

⁵Herodikos was a native of Solymbria. He came to Athens, where he had Hippokrates for a pupil.

out he dies and is set free from his troubles. Even with the rich, when this unusual care of the body goes beyond gymnastics, it interferes with useful pursuits, whether of private business, military service, or the holding of magistracies. The individual is all the time worrying about certain differences in feeling and dizziness of the head, and imputing the cause to come from philosophy. So, wherever this is the case, excellence is obstructed in practice and effort, because it always makes an individual imagine himself to be sick and suffering acute pain. Aesculapius, in case of individuals in normal habit and using a wholesome diet, but affected by some disorder, prescribed a course of treatment encountering their disorders by medicines and cuttings, but ordering their usual diet, in order that the commonwealth might suffer no loss from deprivation of their services. But he did not, where bodies were thoroughly diseased, attempt to cure them, either by spare or abundant dietings, thus assuring to the man a long and miserable life. As in such case he could be of no benefit to himself or to the city, Aesculapius did not consider that a person who cannot live in the ordinary way it was necessary to treat. Accordingly, at the siege of Troy, the sons of Aesculapius are described as deeming external applications for wounds entirely sufficient for men who were healthy and temperate in eating, but considered that men with a diseased constitution and intemperate habits, even if they were as rich as King Midas, were of no benefit to others and ought not to have their services.

If physicians were to begin from childhood, while learning their art, to acquire experience with a multitude of bodies badly disordered and themselves suffered from all manner of diseases and were by no means healthy in constitution, they would become very skilful. For a body is not healed by corporeal means, or they would not be or become themselves diseased. On the contrary, the body is cured by the soul; but when the soul is ill or becoming ill it is incapable of rendering such service.

The dicast also governs a soul by a soul. If he has been reared from early life among wicked souls, associated with them, and himself been guilty of all manner of injustice, his soul cannot free itself so as to be able to decide correctly in regard to the culpability of others, any more than in the case of bodily diseases. Even in early life it should be ignorant and without experience in such matters if it would be worthy and good, and be able to discern aright what is just. For this reason guileless individuals, being new to such experience, because they do

not have in themselves by nature evidence like that possessed by wicked persons, appear artless and easy for unjust persons to deceive. Accordingly, a good dicast should not be young, but elderly, learning the forms of injustice late in life and so perceiving it, not as a quality such as has a home in his own soul, but as something which he has studied for a long time as an alien principle in the souls of other individuals, and also from having ascertained the nature of evil as a superior attainment rather than from personal experience. Such an individual would be a most excellent dicast. Having a good soul, he is certain to be good. But the person who is artful and suspicious, having himself done much injustice, is considered capable of anything and wise when in company of the same kind as himself. Having the ideals of misconduct in himself, he is able to act with great caution and to seem expert. But when he happens to be near good persons and those superior to himself he appears stupid, unreasonably distrustful, and absolutely ignorant of the existence of good morals, having no such principles in himself. As, however, he meets oftentimes with evil-minded persons rather than with those who are worthy, he is regarded by himself and others to be wiser rather than more ignorant. But we must not look for such a man to give judgment. Vice cannot recognize virtue and its own nature; but virtue, duly instructed, in course of time attains to superior knowledge which includes the cognizance both of vice and itself. The virtuous individual alone is wise.

Thus there will be for the city a medical art and a system of law which will meet the wants of those citizens who are well disposed as to body and soul; but those who are not, those disordered in body they should leave to die, and those who are thoroughly evil of soul and beyond remedy, they should themselves sentence to death.

Such sentiments as these appear objectionable in this twentieth century, when love to the neighbor and the endeavor to promote his welfare are esteemed as the highest motives. But it may be borne in mind that the city is itself the human race, and these supposed individuals represent qualities in the composite body. With this concept before the mind, the leaving of those qualities to wither and perish which are impotent and hopelessly disordered and the forceful destruction of those that are evil and malignant are of the greatest benefit.

The philosopher, it is true, seems to favor the establishing of a commonwealth with laws resembling in many particulars

those of Sparta. Nevertheless, it is a city in the world of thought that he is describing, and not a proposed organization on the surface of the earth. It is well enough, however, to apply his language to every-day matters, when it is germane to the subject, but we should bear in mind that its true relation is to that which is beyond.

In making a summary of his argument, Sokrates remarks that young men, following the principles here set forth, will in matters of necessity dread and shun the courts of law. He who makes use of the lore of the Muses and who pursues gymnastics in the same track, if he chooses, will so take hold of the matter as to require nothing of the medical art which he does not need. He will practice the exercises and conflicts, having regard to the passionate principle of the nature which has been roused into work, rather than to the mere strength of body. Other athletes take food and undergo labor for the sake of force and bodily energy.

A reference to the different dialogues and a view through the veil which Plato has employed will be sufficient to show that while thus treating of the details of a civic structure he is actually laying stress upon the development in character of the soul itself, the Grand Man, for whom all things have being.

The caution against excess in any endeavor is worthy of Pythagoras himself. Thus, when an individual makes up his mind to hear music and spends his whole time in warbling and delights of melody, if he possesses the passionate nature, this tempers him like iron, making him soft and fitted for useful endeavor, instead of hard and useless. But afterward he melts and is dissolved till his force of character is spent and the fibers are as though cut away from the soul, making him a feeble warrior. If he begins with a timid disposition, this is soon the case; but if he is of passionate nature his soul becomes weakened, making him headstrong, quickly irritated and then soothed.

Accordingly, instead of being high-spirited, such men will be hard to please, hot-tempered and peevish. He, however, who is devoted to athletic exercises and feeds exceedingly well, but has nothing to do with the liberal arts and philosophy, the body at the first being both strong and spirited, is courageous in consequence. But in case he is engaged in nothing else, and though he has the love of wisdom in his soul, nevertheless, because of having no taste for learning and taking no part in investigation or reasoning, or any other liberal art, he has nothing whatever to do with the Muses; he becomes weak, deaf and blind, not

being excited or nourished, or the perceptions purified. Such a person becomes a hater of learning, averse to the liberal arts, and accepts nothing by persuasion through discourse. He does everything with violence and ferocity, like a wild beast, and lives in clownish ignorance, rude in manners, inharmonious and unthankful.

In analogy to these two characters, it would seem that a Deity had bestowed two forms of skill—the Liberal Arts and Gymnastics, the former relating to the passionate nature and the other to the philosophic; not in respect to the soul and body except in a subordinate sense, but in regard to these two, to the end that they may adapt themselves to each other, extending and remaining firm, as may be expedient. The individual who can most perfectly combine gymnastic exercises with the liberal arts and introduce them into the soul the most rationally, may be considered most skilled and best adapted, much more so than the man who adjusts the strings of a musical instrument. Such a man is always needed for the supreme magistrate in a city, if the commonwealth is to be preserved.

Such are the true models of education and training for those who are to take part in the government as citizens and rulers. It is proper that the rulers should be the older and the governed the younger. The choice should also be made of the best. This is necessary, because they are to be the watchers over the city. It is for this reason that in their education they should be made intelligent, able and solicitous for the city. A man is careful of what he loves, and the citizen should recognize a common interest with others, finding good fortune for himself in the good fortune of another. The choice of magistrates should be made from the citizens thus educated and disciplined of men who seem to perform with cheerfulness what they consider best for the community. In making the selection it is proper to scrutinize their whole career. He who has been thus tested in childhood, youth and manhood, and come out pure, is suitable for a chief magistrate.

Having at full length described the character of the rulers and the proper training, Sokrates relates the Phœnician fable of the generation and subsequent growing of men in the earth prior to being brought to the light of day. As they all had one mother, they had those interests in their country common to them all. All are brothers, says he, but the Deity, when he formed you, mingled gold in the structure of those who were to be able to govern; in the others, silver; and in the tillers of the soil and

other craftsmen he added copper and brass. As a general fact, most will have children in the same grade with themselves; yet there will also be a silver offspring from golden parentage, and iron or copper from those silver or golden natures. As governors are first to be considered, the Deity gives command that in no matter shall they be so good rulers or keep such vigilant watch as over their own children, to know the principles with which the souls of these children are imbued. If any prove to be of copper or iron, they should not be favored because of nobler birth, but placed in the rank of craftsmen or agriculturists. And if any children are born in those grades, but prove to be silver or gold, they may be elevated to the rank to which they are thus by nature adapted.

The oracle, however, precludes men of the lower rank from a place among the rulers or guardians of the city. The city shall perish, it declares, whenever the iron or copper hold supreme power.

Care must be taken lest the soldiers, those holding the place of auxiliaries, gain the ascendancy. Thus they would no longer be dogs to protect, but wolves to destroy. Their education, their dwellings and means of subsistence should be such as not to impair their usefulness as guardians or tempt them to deeds of rapine or violence. They should not have property beyond their absolute wants; they should be men of good habits and courage, and receive pay sufficient to enable them to dwell together in barracks and live as in a camp.

As the ascendancy of the military class has been the cause of the downfall of most popular governments, these cautions are not without significance.

It is the avowed aim in this delineation that no class shall alone be superlatively happy. Thus military caste is carefully guarded against; and history has everywhere shown that when the liberties of a people were subverted, the soldier, the "man on horseback," took advantage of the situation and became master. There is the greater need for carefulness, because the men of the other classes are generally indifferent to danger or unfitted to act as defenders. The subordination of the military to the civil power is absolutely necessary to the integrity of the commonwealth.

Under the symbol of the four metals, Plato has shown how the structure of the civil polity requires the four great classes which great bodies of men generally select for themselves. It is a natural rather than a conventional arrangement, fixed by the

wants, the convenience and the aptitude of the individual members. Similar to this is the four described by Manu, and also by Zoroaster. A select number will be attracted to philosophy, literature and scientific pursuits; another class will be active in matters of social organization and public defense; a third will devote itself to private business in various forms. After all these is the class most numerous of all—the proletarian, constituted of those who have no taste or fitness for the management of affairs, but are invaluable in the various requirements of labor and service. There can be no arbitrary regulation absolutely establishing an individual or family in any of these social divisions, but each takes his place in rank and calling for which he is best adapted, for which the others have most occasion for his service. Despite the assertion that this country is a democracy in which every man has a vote and considers himself eligible to magistracy in every form, the distinction is as palpable as anywhere else. A Jackson or a Lincoln, apparently from a different class, may become President, but the real power is in the hands of those who are capable to wield it. Every endeavor to depart from the principle is sure to be followed by a return. Men may change or be changed, but the conditions are staple.

In the vision of Eros each soul about to enter again upon the life of earth is described as choosing by means of the social arrangement the sort of life which it desired, and by that choice made choice of the demonian power by which that life should be guided.

As all are parts of one body and belong to particular members, the great purpose of cooperation is thereby assured. The foot may not revolt against the hand, nor the hand be jealous of the foot. It is not so important what we are in the arrangement, but whether we do our work well. Every part has its place, and no one else may intermeddle or disturb. Thus order reigns through the whole, and the new capital city comes into power.

BE MODEST.

BY TOWNSEND ALLEN.

Don't think the artillery of heaven's let loose
To bombard your own little scheme;
Your troubles may blot out the sun from your sky,
To others they're less than a dream.

THE SEPHER HA—ZOHAR

OR

BOOK OF LIGHT.

BY NURHO DE MANHAR.

In the cure of diseases, the name of the heavenly power is invoked which corresponds to that part of the body affected, or the member to be healed. These names are sometimes, together with what are termed the signatures of the angels, inscribed on kemeoth or amulets of various kinds, and constructed according to certain rules, which Paracelsus in his magical works has outlined. They are also given in such Kabbalistic works as *The Sixth Book of Moses*, *Shemosh Tehillim*, and others. That part of practical Kabbalah relating to the conjuration and evocation of good spirits and angelic beings is denominated *Theurgy* or *White Magic*. That referring to the invocation of evil powers is called *Goety* or *Black Magic*, is found in the frightful grimoires of the Middle Ages. It must, however, be admitted that the most learned and enlightened Kabbalists ignore this latter entirely, holding it as an abomination, and denounce both the study and practice of it as having no connection whatever with the sublime Kabbalah elaborated by Rabbi Simeon.

Of the many learned Kabbalists who have written on this subject, the best and most esteemed are Rabbi Nachmanides, whose *Shoshan Sodoth*, "*The Lily of Secrets*," is a profound treatise on the powers of letters, names, and numbers. Gikatilla, author of *Ganath Egos*, "*The Garden of Nuts*," an introduction to the doctrines of Kabbalah, also of *Sheaarey Zedek*, "*The Gates of Righteousness on the ten Sephiroth*." On Kabbalistic philosophy the greatest and most famed are Moses Corduero, who composed *Paredis Rimmonim*, "*The Garden of Pomegranates*," and Isaac de Luria, who spent his whole life in the study, teaching and exposition of Kabbalah. His great work, entitled *Etz Chaim*, "*The Tree of Life*," edited and pub-

lished by Vital, will ever remain a monument of his learning and knowledge of Kabbalistic Science. The *Shefer Tal*, "Shower of Dew," is a well-known and excellent work by Rabbi Shabbethai Horowitz, and is often referred to as a text-book by students, as also *Chesed le Abraham*, "Mercy to Abraham," by Abraham Asulai, a most remarkable work in seven gates or chapters, dealing with the mysteries of the law, the microcosm, hell, paradise, the transmigrations of the soul, demonology and guardian angels, hidden powers and forces, etc. Another important work, being the first printed book on Kabbalah, is *Derech Emuna*, "The Path of Faith," by Meir ben Gabbai, and treats in the form of dialogue on the Sephiroth, which will eventually appear in "The Word," for the first time in English. And last, though not least, is the *Zohar* itself, which, when first published in Europe by Leo de Modena in the twelfth century, produced a wide and profound impression in the learned world, including popes, ecclesiastics, professors in all the most noted universities. Scholars everywhere read and studied it, through whom its teachings and philosophy were adopted as appears in many theological works, published in that and the succeeding centuries, both Christian and Jewish. The chief non-Jewish authors of works on Kabbalah are Picus de Mirandola, "Conclusions Kabbalisticæ"; Reuchlin, "de Arte Kabbalistica"; Brucker, "Historia Philosophiæ"; Rosenroth, "Kabbalah Denudata," comprising Latin translations of large portions of the *Zohar*, with commentaries, glossaries, and a large mass of interesting information on the transcendental philosophy of the Jews; Basnage, "Historie des Hebreux," which has been translated into English. The works of Joel, and Jost, on Jewish sects, in German, are excellent for reference on Kabbalistic history. A French "Systeime dala Kabbaleh," in French, is well worth reading. Count Mac Gregor Mathers—*Kabbalah Unveiled*—which, though embracing only a part of the *Zohar*, is a most excellent work, especially the introduction and very learned notes, which no one but a great Kabbalist could have compiled. To all these must be added the *Edipus Egyptiacus*, a really stupendous work by Athanasius Kircher, a most learned and profoundly erudite scholar, whose multifarious works comprise twenty-three folio volumes, chiefly on philosophical, scientific and literary subjects.

Having now emerged from out of the mazes of this labyrinthine subject of Kabbalah, the question may be asked,

how is it that a work like The Zohar has been suffered to drop out of popular notice so as to become comparatively unknown, except to a few ardent and zealous students? During the last century a great amount of interest was exhibited by savants and scholars in the science of comparative Religion and the sacred books of all nations, especially those of ancient Persia, Egypt, and India, were subjects of profound researches and investigations by learned Orientalists such as Max Muller, Whitney, and a host of others, all noted for their philosophical and literary attainments. But The Zohar, the Book of Light, has been passed by, ignored and unappreciated, so that its existence is scarcely known. What is the reason for such neglect, so strange and anomalous? Among the many reasons that may be advanced in explanation of this universal neglect is the fact that the study and comprehension of this book demands from students in general qualifications they do not possess, viz., a knowledge of occultism and an acquaintance with those correspondences and analogies which are an essential *sine qua non* in the acquisition of spiritual science and learning. The natural man, as St. Paul observed centuries ago, however learned and advanced in art and science, cannot understand the things of the spirit, nay, he will frequently have to quit or rid himself of many preconceived notions and prejudices, the result of his learning, and become as teachable as a little child ere he can take a single step or advance in spiritual science and philosophy. The majority of students in public colleges and institutions, imbued with the commercial spirit of the age, are actuated in their labors and studies greatly by motives of gain, and the acquisition of wealth and position, are content and willing to follow in the world's train instead of becoming its leaders, its guides, and directors to a higher and truer knowledge of the philosophy of human life and existence. It has not always been so. Great and learned and true men there have been, who in the study of The Zohar found a philosophy which expanded their minds and purified their natures from the defilement of those mercenary motives, which are at the present time so rampant and prevalent in all classes and grades of society. There are, however, looming up in the mental horizon of the world, indications of a deep and earnest desire and craving after a learning that shall ennoble human nature and not lead it into bypaths of error and illusion. Men are observing and detecting in the study of past systems of religion and philosophy something that was true, and therefore worth retaining and cherishing, and also recognizing that

the end, the aim, and object of all of them, was the renovation and purification of human nature and its exaltation to a higher plane of thought and experience. This was their chief *raison d'être* as formulated and expressed in The Zohar. In it, as in a deep mine, are to be found embedded veins and nuggets of valuable truths more precious than gold or rubies, but which must be delved for and excavated as miners toil and delve for gold and other minerals. All knowledge that is worth having, that which enriches and endows us with a wealth of power and strength to conquer nature and attain the goal of our destiny, implies labor and toil protracted and oftentimes wearying; involves self-sacrifice and self-denial, frequently painful and trying, but when acquired, gives us the right to take of "the tree of life" whose fruits and leaves in the symbolic words of the Apocalypse are for the healing of the nations. This knowledge it is that frees us from the trammels and bondage of sensual desire and indulgence and brings in its train self-conquest, the greatest of all victories, the noblest of all human achievements. Some years ago, a great general lay mortally wounded on his pallet bed within his tent, surrounded by brother officers and comrades on many a hard fought field of battle. The sands of life were fast running out. To cheer his last moments some one whispered, "Bring the record of his victories and read it to him ere he leaves us." It was brought and read. Scarcely was it finished when the departing warrior with a painful effort raised himself up on his elbow and said: "There is one victory unrecorded." And to their questions of astonishment, when and where it occurred, he replied: "On such a day I conquered myself," and with these words, the last he uttered, that great soul entered into the rest that remaineth for all of us who achieve the victory over Self. Let this be realized, then commences the true life within us, the great object of all our incarnations. May we learn the "open sesame" of the higher life which is the ultimate heritage and acquisition to be enjoyed by all mankind. The struggle to attain to it is arduous and attended with conflicts of inward anguish and pain known only to the combatant. It is, however, a struggle that ennobles and strengthens us to bear and suffer, silently and uncomplainingly life's heavy burden of sorrows, and disappointments, to stand calm, steadfast and unmoved amidst the debris and wrecks of hopes blighted and withered, of fairy visions dispelled and faded away, of aspirations, desires, longings and anticipations unrealized, for the good law, or, in other words, the divine

with us and in us, teaching us, educating us, preparing and qualifying us all for something better and grander, something more enduring and lasting than the fleeting hopes and dreams of the past, a something which in the words of the saintly Spinoza is the enjoyment and participation of the "One true and immutable life," man's highest happiness and the source of that tranquillity of mind and soul which springs from the intuitive knowledge and perception of the divine in nature as also in ourselves. Then is it that old things pass away and all things become new, and to us again the words of that wonderful and occult book, the Apocalypse, or the Book of Revelation, there is for us no more death, and sorrow and crying no more, for the tabernacle of the divine life is within us, transforming us into children of Zohar, or Light, that shall never become dimmed throughout all æons of time, then also, even in our present incarnation,

"Though too weak to tread the ways of truth
 This age fall back to old idolatry,
 Though men return to servitude a fact
 As the tide ebbs, to ignominy and shame
 By nations sink together, we shall still
 Find solace—knowing what we have learned to know
 Rich in true happiness, if allowed to be
 Faithful alike in forwarding a day
 Of greater Light, joint laborers in the work
 Of their deliverance, surely yet to come,
 Prophets of Nature, we to them will speak
 A lasting inspiration, sanctified
 By reason, blest by faith; what we know and love
 Others will love, and we will teach them how;
 Instruct them how the soul of man becomes
 A thousand times more beautiful than the earth
 On which we live and dwell above this frame of things
 In light and beauty exalted, as it is itself
 Of quality and fabric more divine."

End of Introduction.

WILLING AND WISHING.

BY ELIZABETH P. CORNELL.

IS there a difference between these two attributes of man's nature? Are willing and wishing the same? Is there any difference between our wants and our necessities? Are our desires in line with our duties? If there is a difference between willing and wishing how and to which side is our nature allied?

We often say "I want that thing," but the mere wanting does not seem to be sufficient; there is another power which comes into play; so we not only say "I want that thing," but, what is more, "I shall have it." The gratification of the wish is the thing sought, and we at once begin to devise means to that end.

There seems to be a recognition here of at least two aspects to man's nature, as the voice of duty is not the voice of inclination, nor do our wants prove to be our necessities. We are all familiar with the distinction which the churches make between the animal man, or man of sin, and the spiritual man, or the man of God. But is this division satisfactory; does it go far enough? All of the nature which is not strictly animal is certainly not purely spiritual. There is a vast range of possibilities between the two extremes, the animal and the god. Humanity covers the whole field.

According to theosophical classification, man is composed of seven principles, the four lower of which connect him with the manifested universe; and he is connected with the upper world, the spiritual, and often to a great degree the unknown, by the three higher aspects of his nature. The vehicle used by the various other principles is the gross physical body, man as we know him. The astral or formative principle or design body serves as a link between this physical body and the forces which play through him; life, and the phases of desire. It is thro

these four lower aspects that man is related to the kingdoms below him, and we may say that his strength or his weakness depends upon his animal nature. A man who is strong for evil, is also strong for good, once his powers are turned in the right direction. It is only those who are weak, who are unstable as water, who may not excel.

Suppose we begin at the lowest point in the development of man and endeavor to trace what might be his progress on the upward path. What is necessary for the animal man? Food, drink, shelter, and clothing. These are the essentials for the individual or the race. So that if we were to designate the line which the desires of the animal physical man would follow, we should say, the love of eating and drinking, of warmth in winter, of shade in summer, in fact the welfare and comfort of the body. This reaches its climax in the *bon vivant*, the man whose dinner and choice of wines form the absorbing topic of life; or in the slave of fashion who cares more for the adorning of the body than for the opportunities for progress which life offers. In other words, we would have a man who lives to eat and enjoy rather than one who eats to live and learn. But there is a possibility that something nobler may be aroused in this glutton; he may become conscious of the fact that he is sinking into mere animality and reach out for something higher. We may imagine that he may be taught to look about him; to understand somewhat of the beauties of nature spread before him, to appreciate the colors in a sunset, for instance, or to hear the harmony in a piece of music. He would naturally turn somewhat from the pleasures of the palate to the gratification of a higher though still sensuous nature. To acquire that which will feed this latter he will give up somewhat of the former. Then the struggle with the animal has begun. Beauty begins to appeal to him, and in the abstract, beauty is more nearly the food of the spiritual man. On each plane its beauty or harmony, or the eternal fitness of things, corresponds to the use of food on a lower, and the higher we raise our conception of beauty or harmony, the nearer does it come to perfection on the highest plane. We only rise by degrees from the lower to the higher; and we may reasonably say that the desire is raised when food for the lower nature is foregone for the sake of the possession of something which appeals to the higher. One part of the being is put under subjection that another may have means of support. A step higher and the mental world opens. Literature, the love of reading books, letters, pushes further into the background the man

of the gross physical appetites, and we have the beginnings of the intellectual life.

What has man discovered by this orderly evolution? The difference between his wants and his needs. He began with the idea that the physical appetites were a necessity to his well-being; then he awoke to the fact that there was something else in the world, and what was formerly considered a necessity, he finds can be so lessened, so changed, as to shrink into almost its proper position in face of—still other desires. Man seems to have to pass through the different phases of desiring a thing, obtaining it, renouncing it, living beyond it, before he finds his proper relation to it. Then he finds it was not a necessity after all, but simply a want, a desire, or something not essential to his real being. He winds himself up in all manner of things, and as he rises in the plane of desire, he has to begin to unwind, to unfasten himself from the fetters with which he has bound himself. Each phase as it is lived through teaches that one's actual needs are very few. It is what we want, our desires, which make of life the complex problem which we find it. The eternal part of us is constantly revolting against the useless luggage we have to carry about with us because of our desires.

Man stands before us, apparently a unity, but if we look a little below the surface we discover the diversity and are forced to ask ourselves: "How many I's are there?" We easily recognize the man of the physical appetites and passions; but, as we have shown, there comes a time when something awakes in him which causes him to change his thought from the mere question of food and drink to that which will give him pleasure on a higher plane, the plane of the senses and emotions; then there arises a question of deciding in which way he shall gratify himself, and of giving up the lower for the higher. This causes us to recognize the man who uses his reasoning faculties to decide his course of action. He says to the lower, which had hitherto had the supremacy: "I will now take charge of affairs. I recognize your rights; I know your strength; but it is as weakness when compared with me, for I have chosen a different path. We must live together, and it had better be peacefully than in constant strife; submit therefore gracefully if you will, for submit you must. I know that you will be the conqueror in many of the battles, but the victory cannot be decided after one engagement." So gradually the struggle will become less; the old "I" will become obedient in carrying out the behests of its master. We should recognize however that the victory is not t

the question of one decisive battle, but that it is a slow process, the result of gradual growth. When one has had the services of a physician and is once on the road to recovery, the physician does not say, "You are now well, and will no longer need my services." The period of convalescence is usually a long one. There is a longer time between calls; from every day they lengthen to every other day, to once a week, or fortnight, and finally cease. It seems to me that this is the principle behind the Friday fast day of the Catholics, though they do not so explain it. It is as if one said to the body: "Do not think that one particular diet is absolutely necessary to your welfare; the chain that binds you to any special food may be broken, and you must take one day of each week in which to practice abstinence; abstinence in all things; to show you on which side victory may be, if I so please." Again, back of the seventh day of rest may also be found this idea. "Man does not live by bread alone," we are told; for one day in the week, it is proven that worldly cares may be dropped and time given to the higher and better part of us, just to keep us aware of the fact that there is a spiritual nature which needs its food as well as the physical, and that the physical can be turned aside from its regular habits and inclinations, and time given for a clearer outlook into our own nature and the nature of things around us. The moments which we devote to meditation are an attempt to give another side of our nature its rights; to prove that we are not entirely slaves of the lower, but that we will gradually educate that lower self by these quiet moments, to the possibility of an internal life forever removed from the passions and desires and tumults that throng our every-day moments.

Thus far we have found that, in the first place, desires have ruled this imaginary man; he longed for something outside of himself and his strength rushed out to all sorts of things. Beginning with the necessities of life, food and clothing, these became so magnified as to be the end and aim of existence; then there was a gradual awakening and turning to a higher kind of enjoyment, the beauties of sound and color, and the revels in agreeable surroundings, and the enjoyment of music; these he drew in to feed another part of his nature. Then his mind developed, the wonders of the intellect opened up to him. Again, his mind desired the productions of other minds. When this point is reached we come in contact with the higher part of man's nature, with that which brings him in touch with divinity, for it is by means of the mind that he will find himself at last.

But here again, we are forced to a further sub-division of the principles. We find that mind is not a unity; it can be changed and turned this way and that, depending on the influences brought to bear upon it; and as mind represents man to us, standing midway between the animal and the god, we can easily see how he is swayed by the lower or by the higher tendencies of his nature. What is termed the lower mind is swayed by the desires; it rushes out into externalities, it is subservient to the emotional, passionate part of him. The higher mind recognizes its kinship with the eternal soul. The mind has its gradations, its degrees; it is not fixed and immovable. As well say that the beating of a tom-tom comprises the whole of music, as to say that a man is using the whole of his mind when he is swayed by animal passions and appetites. To one whose ears are attuned to the melodies of a Beethoven or a Chopin a tom-tom is but hideous noise.

With the awakening of the intellect, man becomes introspective; heretofore his tendencies have been to rush out, to find gratification in external things; now he sees that he has a duty to the god within, which is himself; he has to conform his outer nature to be a fitting tabernacle for the light within, and the work of self-improvement begins; he places less and less value on those things which appeal to the five senses, and more and more he strives for that all-around development which marks the perfect man; this self-absorption, this work with and for the self appears selfish at first; but if we admit the existence of the "I am I" principle then one must first comprehend it in himself before he can understand it in another. To help others, we must have that understanding of them and their needs, which can only come from an understanding of one's own nature, and this is the Law of Brotherhood.

What are the attributes of this god-like state to which man aspires? We are told in the Bible that God is omnipotent, omniscient, and omnipresent, and these attributes or qualities would seem to be analogous to spirit, soul and mind; the spirit in its highest sense is all-powerful, the force underlying all things; the mind is the all-knowing, the omniscient; and the soul or the individualized spirit in its perfection must be ever present, exceed time and space, and be at one with all that is. It must be free from constraint, and unfettered by matter. The mineral, or that which is acting through the mineral, finds its imprisoned and hampered in every way; when the next high stage is reached, matter is more pliable to that which is work

through it; in the animal, a still greater freedom is obtained, and when knowledge is bestowed on man, the end can be seen, the complete domination of matter by the mind and spirit, the ultimate breaking of all bonds, and the gaining of the fullest liberty, omnipresence.

This will be accomplished by man as he uses that power which is his inherent right, to bring him back, after his sojourn in matter, to the oneness with the father or the infinite Consciousness. So that the representative in humanity of the attributes of divinity is the spirit, in its aspect of will-power, mind, and that which uses these for its perfection—the soul.

In the preface to the "Ocean of Theosophy" Mr. Judge says: "The power or faculty of Will is hidden, subtle, undiscoverable as to essence, and only visible in effect. As it is absolutely colorless and varies in moral quality in accordance with the desire behind it; as it frequently acts without our knowledge and as it operates in all the kingdoms below man, there could be nothing gained by attempting to inquire into it apart from the spirit and the desire."

What is it that man uses to obtain the gratification of the physical appetites? The human will guided by desire. What does he use when he raises these desires to a higher plane and gratifies the aesthetic nature? Again, that power we call the will; and when he reaches the manasic plane and is attracted not only to the lower aspects of materiality, but begins to comprehend his infinite possibilities, that essentially he is divine, but that he must regain that divinity by individual exertion, by self-devised and self-induced effort, again it is the will which is the power used, guided by still higher and loftier desires and aspirations. The force is of Will, guided either by the divine or the animal man, to attain the wish which is the motive power.

If wishing and willing were the same, then the mere wish for a thing would bring about its accomplishment; but we know there are many abortive wishes. Many have desires, but not sufficient motive power to make that desire a reality in life. Desire shows incompleteness; insufficiency; dissatisfaction with the present. If we were a complete whole, self-sufficient, we would lack nothing and would wish for nothing. But there is either something wanting in ourselves, or we feel that something is needed in the lives of others, and we wish to supply this need that we might be nearer the complete and perfect harmony which is the goal of all effort. The will acts when there is an incentive to action; but there must be the initiative impulse which is sup-

plied by the wish; there must be some object in view to call out that force which we characterize as will, which, as said, is colorless, and varies in moral quality in accordance with the desire behind it. I do not will to do a thing, and therefore wish it; I wish to do a thing, and therefore will that it shall be done. We may say that this does not hold when we have passed beyond the purely physical and psychic appetites and passions; that then one may set before him a high moral and mental standard and say "I will to become that which I can faintly conceive I should be," that desire has nothing to do with it and will alone is directing our efforts. I do not understand it this way. It would seem more reasonable that in the higher part of our nature, that part which we do not live in at present, as we are so bound to earth-life and material things, that this higher part of us felt a certain course to be right, just, and necessary for our development, and, therefore, we strive toward it because we really desire it, even though all the wishes and appetites of the physical man were straining and struggling to break the leash in which we were holding them; even if our desires, and the very strongest desires of which humanity is capable, were leading us in exactly the opposite direction. As a motive power in life, therefore, desire seems paramount from beginning to end, from the lowest depths of degradation to heights which we cannot now conceive of. When the voice of the eternal soul can be heard and one wishes to turn away from the lower, and be freed from the bondage of matter, he may call on the wonderful power of Will, which is impartial and colorless, and Will grants the desire.

CHOICE EXTRACTS AND TRANSLATIONS.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

“THE GOLDEN DOOR.”

Once when I was sad and weary,
Pondering on the prospect dreary
That awaited earthly mortals when they reach the unknown
shore,
All at once came gently stealing
O'er me such a heavenly feeling,
Turning all my grief to gladness, such as never felt before.

Then the air grew dark before me
And the silken chain that bound me
To the form seemed snapped asunder, and I was on earth no
more.
Sounds of melody came rushing
As of crystal fountains gushing,
While through all my quickened senses floods of harmony did
pour.

There stood a form beside me,
A bright being sent to guide me
Upward through the starry region to the bright angelic shore,
Clothed in robes of glittering whiteness
And with gems of softened brightness,
While a crown of truth and beauty on her radiant brow she bore.

Upward did this bright immortal,
Even to the very portal
Of the blest abode of angels, help my new-born soul to soar;
Then, with love and meekness blended,
Ere she to the earth descended,
Whispered, “Knock and thou may'st enter,” pointing to a
golden door.

"Stay!" I cried, "before thou goest.
Tell, oh tell me, if thou knowest,
From the knowledge that is given thee, tell, oh tell me, I implore,
If the myriad earth-born mortals,
When they pass thro' death's cold portals,
Enter into life eternal, or are lost for evermore?"

Then a smile illumed each feature
As she answered: "Once a creature,
Longing, fearing, for the future, I too dwelt upon earth's shore;
But the mystic tie that bound me
Broke at last; yet life still found me,
And a high and holy mission hath it now for me in store.

"More than this, oh earthly brother,
Wouldst thou know, perchance another
From a deeper fount of knowledge can upon thy spirit pour.
I have now performed my mission.
Knock, and thou canst gain admission."
And again she pointed upwards to the shining golden door.

Then I looked, and lo! a vision
Fairer than the fields Elysian
Opened to my wondering spirit, all around me and before;
Sylvan shades and fairest flowers,
Singing birds and fragrant bowers,
While each passing breeze made music as it swept the landscape
o'er.

Then towards the entrance turning,
Half its beauties scarce discerning
While in chilling quick pulsations all my life blood seemed to
pour.
But my courage, all appearing
Never for a moment fearing,
As I knocked, when lo! before me opened wide the golden door.

Then, with cautious steps, I entered.
All my inmost thoughts were centered
On the beauty and the grandeur that the objects round me bore
Mute and motionless, astounded,
All my faculties confounded
By the magic radiant beauty that the scene around me wore.

Softest airs were round me straying,
All the harmonies displaying
Of a sphere where none but angels tread the shining floor.
Radiant forms advanced to meet me,
And with words of love to greet me
Bade my earth-born spirit welcome to the heavenly shore.

Those who long since had departed
From the earth-life, the true-hearted
Whom I had loved and wept for, now approached me as of yore.
Then it was my wondering spirit
Knew the joys that they inherit
Who have crossed the mystic river and reached the unknown
shore.

But a darkness gathered 'round me,
While the electric chain that bound me
Seemed to draw me downward to the scenes of earth once more.
Then I seemed to lose existence.
But again, by firm resistance,
Consciousness then dawned within me and my vision was all o'er.

Death to me was robbed of terror;
Nature seemed a mighty mirror
Where we see in dim reflection truths from off the unseen shore.
I had looked beyond the curtain;
Of the truth I now was certain
That for all a bright hereafter lies beyond the Golden Door.

THE PRICE.

BY TOWNSEND ALLEN.

Say not I'll give up all but this one thing,
To gain the heights where Truth's clear voice will ring.
Truth will have all or none; naught will avail
But full surrender: give up all or fail.

EDUCATION.

BY ELIZABETH WETTERER.

ANYONE who in his childhood had inflicted upon him the studying and memorizing of the catechism of any religious creed, will remember that the catechism invariably began with the question: "Who made you?" The answer of course was "God." Then followed the inevitable question—which I have always considered the most pertinent and the most important of the whole catechism—"Why did God make you?" Later on in our religious education, when anything at all resembling so pointed a question might arise in our minds and we should seek enlightenment on it, we were informed that it was not for *us* to inquire *why* God did or did not do anything, as his acts were shrouded in mystery into which we dare not penetrate.

But the first, or rather second, question of the catechism did not appear to disconcert the compilers of the book at all, for the answer promptly given as to why God made us, was: "That we might *know* him, and love him and serve him *here on earth* and thereby gain an eternity in Heaven."

According to this answer, therefore, the whole object of existence is that we might *know* God; love and service would inevitably follow once that knowledge had been gained. The second point brought out by this answer is, that this knowledge of God is to be attained *here on earth*. If we accept this answer as true, as I think it is, then we must see how woefully inconsistent it is, unless not *one* life only, but many series of lives are allowed to man; for if the object of existence be to attain to knowledge of God, then everyone should have an opportunity to realize that knowledge. But even though we grant that such knowledge could be attained in the allotment of 60 or 70 years given to man, still we see that those who die young, or those who are idiotic and drag out a weary existence with the light of reason shut out from them, that these have been deprived of

very opportunity which was the sole object of their existence on earth.

However, the theory of rebirth is not the subject in question. What I wish to emphasize is that, even according to theology, the object of our existence here is to acquire a certain knowledge—the knowledge of God. The teaching of Theosophy goes further than this; it tells us that not only is it the aim and purpose of existence to *know* God, but also to *become* God.

Now there can be no apprehension of God until one has awakened, unfolded and developed that in them which is of a like nature to God, and it is this idea of awakening or developing which makes it necessary to consider the subject of Education.

Education, from the word *e-ducere* means to lead forth, to bring out, that which is in man, but which is for the time being hidden or obscured. The idea that education consists in so training the mind as to allow full expression of the hidden knowledge is steadily gaining ground, at least in theory if not in practice.

The history of the different educational methods of the past makes interesting reading. The Greeks were the first to develop a science of education distinct from ecclesiastical training and Plato is the author of the first systematic treatise on education. In reading the works of Plato we have presented to us the picture of Socrates always ready to discourse on the beautiful, the good and the true; always striving to stimulate in his listeners a craving for the knowledge of the Unknown; incessantly attempting to arouse a dissatisfaction with the ordinary accepted opinions and to show men that, indeed, the real object of existence was to develop and awaken within themselves that perceptive faculty by which they could know God. We find him portrayed as so ready for discourse and so wise in his discussions that the young men would stop on their way to the gymnasium, the baths and the games, to engage him in long and earnest debates on such abstruse subjects as Justice, Wisdom, and Truth. In this we see Socrates, the true teacher, ever seeking, not to instill knowledge, but by discourse, dialogue and argument, to arouse in his listeners that individual activity which would enable them to bring out their own inherent knowledge. This is true education.

The Roman system of education differed from that of the Greek in that their efforts and energies were directed to oratory, governmental policy and martial law. The Church Fathers were deeply indebted to the Greek and Roman schools of

learning which still flourished in the Christian era, but this debt did not prevent them from denouncing those institutions. Tertullian, Cyprian, Jerome, Augustine and others, who owed so much to these institutions, condemned and opposed them, until in the Middle Ages they had entirely disappeared; then the only sources of educational opportunities were the cloister and the castle. The object of the cloister was to mould the mind of the young monk; the purpose of the castle was to train the young knight. The education of women was considered to be unimportant.

So that the many great institutions of learning of the Greeks and Romans were gradually reduced to two sources—the cloister and castle.

Both of these disappeared in their turn with the advent of the Renaissance and the Reformation; and the fourteenth and fifteenth centuries witnessed the rise of universities and academies in every part of Europe. By indefinite gradations the study of theology gave place to the study of philosophy. Protestant schools then took the lead in Europe, the old teachings of the cloisters were abandoned and Catholics would have remained in greater ignorance than others had it not been for the appearance of the Jesuits in the sixteenth century. Everyone is somewhat acquainted with the subtle, arbitrary methods of this order. Realizing that the church would lose her old-time power over the people, if something were not done to check the flood of enlightenment that threatened to penetrate into every one of her dark corners, and reveal her many terrible secrets, they bent their energies to keep out the light, and so powerful has this order been in education that, for nearly three centuries, the Jesuits were accounted the best schoolmasters of Europe. They were clever and quick to see the advantages of teaching the young, of thoroughly impressing on and impregnating the youthful mind at its formative age with their doctrines, they were quick to see that this would give them a hold on and a power over the people such as nothing else would. So every effort of theirs was directed to the end of subjugating the will of the people to their will.

But some men whom the Jesuits had trained, yet possessed enough will of their own to determine questions for themselves and broke away from these hampering teachings and powerfully affected the philosophical and religious beliefs of a great number of people. Such men were Pascal, Descartes and Voltaire.

Aside from these instances we find that here and there fro

the general ranks of humanity arose men who had a vital influence upon the then existing educational methods; such were Erasmus, Sturm, Ratke and Comeinus. These men began to take into account individual peculiarities of children; began to show that children should love their teachers and not fear them, hence that beating a child to make it learn was exceedingly wrong and frustrated the very end they had in view; they began to bring out the idea that the education of girls was as necessary as that of boys; they sought to completely overthrow the then-prevailing ideas of education. It is easy to realize in what a marked contrast these teachings must have stood to those of the cloisters, where a useless routine of technicalities was inflicted on the adolescent mind; where long hours were spent in learning elaborate and useless ceremonies of the church; where the discipline was hard, and the rod ruled; where they trained sound bodies and stunted the minds.

Among the initiators and supporters of this new method we find the names of Rousseau, Pestalozzi and Froebel; the latter invented the name and the methods of the Kindergarten, which has of late years been adopted into our modern public school system. Many if not all of these men who, in advance of the times in which they appeared, strove to improve the then existing condition of education, were rewarded for their efforts by persecutions and imprisonments, so that it is no great wonder that improved methods of education have progressed so slowly; so many pains have so often been taken to silence and suppress those who endeavored to improve any system.

So as we glance back through the history of education we find that what is actually being done, is far behind what *ought* to be done. In other words, the knowledge, the science of education is far in advance of the art. Our present school system is still conducted under some of the methods which have been most vehemently condemned by educational reformers for the past two hundred years. We have in our public schools a medley, a jumble of rules, principles and customs derived from many ages of teaching, from the ancient to the modern.

But some will say: "Surely, you are not finding fault with our modern twentieth-century public schools, which are the boast of our civilization, the pride of the west?" We give all due credit to the many good innovations introduced into the schools, and allow that they are indeed a vast improvement over some other school systems, still we should not lie back on our oars contented; nothing but the best should satisfy, and our

schools fall lamentably short of being the best possible. The attainments of any institution must be judged by results. Are our educational institutions turning out educated men and women? What is an educated man? It seems to me that one would be pretty far on the road towards real education, when they had developed three important faculties—faculties which all possess but few use. These are first the *observing* faculty, second, the *reasoning* faculty, and third, the *imaginative* faculty. Man should develop harmoniously the powers of clear observation, calm reasoning and of mental imagery. No man can be called educated unless he has these three faculties so well trained and developed and balanced, that they become actual usable tools enabling *him, the real man*, to perform the work he has to do. We can readily see how the imaginative person, for instance, not accustomed to reason about his imaginations, becomes flighty and irresponsible; while on the other hand the man who reasons, but who has not observed carefully or correctly, is like one starting with a false premise; he must arrive at a false conclusion. These three faculties are complements of each other. Newton, for instance, observed the apple drop—lots of other people had observed that same phenomena—but Newton fell back on his imagination, and then his reasoning faculties, developed by mathematics, did the rest.

Now, *do* our various educational institutions have this for their object? Do they cultivate, develop or even encourage the minds of the pupils in this direction? Do they seek to bring out these three faculties of careful independent observation, and individual unswerving reasoning and trained imagination? Decidedly No! An imaginative child sent to one of our public schools soon becomes like the rest, with no individuality—just one of the class. That is why many young people are confused when they come to the time for leaving the children's school of books and entering the larger school of life. Much of this confusion and many errors could be avoided had our young people been encouraged to use their faculties of observation, reason and imagination, instead of having all this repressed while being filled to overflowing with the thoughts of others; and this is called knowledge. All knowledge gained in this way is like an artificial limb, or a wax nose; it remains with us because it stuck on, but it is, at best, a poor substitute for the real.

The writer of the book called "The Key to Theosophy" says: "If we could have schools which would reduce the mechanical work of memorizing to an absolute minimum and

vote the time to the development and training of the inner senses and faculties and latent capacities, we could then aim at creating *free* men and women, *free* intellectually and morally."

Now, if we grant the fact that true education consists in a bringing out, a leading forth, and all the great educational reformers of the past and the present agree on that point, what is it that lies hidden in man's nature and needs to be brought forth? What is this source of power that needs unfolding?

A person who is enjoying or suffering from psychism, and is in communication with entities not ordinarily visible, one who is able to see clairvoyantly or hear clairaudiantly—such a one might say "Why I am developing an inner sense, unfolding and bringing forth that which lies hidden, therefore I am being truly educated, I am fulfilling the object of existence."

This sounds rather plausible, but is it true or not?

When we are in doubt it is well to have some test or tests to apply. It will not do to accept any authority on these questions, for we can find just as much authority on one side of the question as on the other and if one has no decisive qualities of his own he will be drawn first towards one authority and then another.

Now it seems to me, there can be no more reliable test to be applied to this difficulty than the three faculties mentioned before: the observing faculty, the reasoning faculty, and the imaginative faculty. Take any form of so-called psychic phenomena and apply the first—clear observation. How many people observe clearly and carefully and thoroughly just what it is they see and hear at a seance, or when confronted with an apparition? Most people are scared half out of their senses, in fact, clear out of their ordinary common sense and either become unconscious from sheer fright, or else magnify and intensify their account of what they have seen, so that really the poor spook would have quite some difficulty in recognizing himself from the description given. On the other hand, those not frightened are so completely enamored of these experiences, so infatuated and delighted with the idea, for instance, of getting a message from some dear departed, that they too are clouded in their vision; their very emotions form a barrier to clear sight. We know from experience that we do not see accurately while in the stress and storm of the emotions. It is said that "love is blind" and the same is true of all the emotions. It needs a clear, calm state of mind, or, at least, a disinterested state of mind to be able to see clearly. And then take the reasoning faculty—whoever

knew one of these psychic-mad people to reason? They accept things said to them just as unquestioningly as the most ardent adherent of any orthodox church.

Of course while this is true of the majority of psychics, there are here and there to be found exceptions, but the exceptions, on examination, will be found to be those who have made considerable progress in the three faculties, observation, reasoning and imagination. To return then to our original question. What then is it that is to be unfolded? Theosophy teaches that man is composed of many vestures, which have been classified into seven, that behind these vestures stands consciousness and that these vestures express consciousness, to certain degrees, namely, according to their degree of development. That vesture expresses consciousness best which stands nearest to it. Man has not as yet come into his full heritage of mind, but he is gradually exhibiting more and more of it as he uses it, for it is the nascent mind which is to be educated, drawn out, or led forth. This is the faculty which makes man realize that it is noble to seek Truth and beautiful to find it; this is the faculty which, when he has exercised it vigorously and well, imparts to him that feeling of satisfaction by which he knows that he has been living up to the great ideal of his existence; this is the faculty of which Sydney Smith says: "The fire of the mind is like the fire which the Persians burn on the mountains—it flames night and day and is immortal and not to be quenched. Upon something must it act and feed, either upon the pure spirit of knowledge, or upon the foul dregs of polluting passions."

The mind needs for its unfolding, its education, the outside stimulus of study, of observation, of imbibing for a time the thoughts which others have transmitted to us, but this is only one side of its development, and must be looked upon just as we would look upon any physical stimulant or food, only as an incentive to action. Each one must assimilate and make his own all knowledge, and the way in which this is accomplished is accordance with the known law of the universe, by a cyclic motion.

True knowledge is not won by constantly rushing around search of knowledge and endeavoring to get a little of all related information, nor, on the other hand, in attempting continual abstraction, or withdrawal from active life. For as Emerson says: "Just as we now inspire, and now expire breath; as the heart draws in, then hurls out the blood; so you must labor with your brains and now you must forbear ;

activity and see what the great Soul showeth." It is for this reason that daily meditation is advised, that the mind may regularly withdraw from the heat and turmoil of life's battle, enter its own domain and digest all it has taken in in its varied experiences, and commune with its real self. In this way the real education may be attained. For after all the real Thinker and the real Thought are one; and both are in man, not outside him.

THE CHOSEN GRAIN.

BY JOHN B. OPDYCKE.

The sea of knowledge is so deep and great
We can but gather pebbles on its shore
In one brief life. The wisest can no more.
'Tis therefore best to calmly meditate
Which sands have from its depths been upcast straight,
That one the gems of Ocean's choicest store
May find, interpret, study and explore—
Thus truly strive the source to penetrate.

But how shall these be truly recognized?
What is the deepest knowledge—who shall say?
To this sage Socrates long since did pray
The Delphic oracle for answer sound.
Then came the Word, forever to be prized:
"To know thyself is knowledge most profound."

PREPARATION.

BY TOWNSEND ALLEN.

Sigh not for joys of heaven till thou hast seen
The marvelous wonders God has placed on earth,
The daily miracles of blue and green
About thee ever from thy day of birth.

Till thou canst look with rapture on a flower,
And sense God in each plant and tree,
Thou art not ready yet for Eden's bower,
The joys of Paradise are not for thee.

JOHN PORDAGE.

BY FRANZ HAETMANN, M. D.

"I will utter things which have been secret from the foundation of the world."

—Math. xiii., 35.

JOHN PORDAGE, Dr. Med., was one of the greatest mystics in England during the sixteenth century. As a mystic he occupied the same position in England as Jacob Boehme did in Germany, and lived contemporaneous with Boehme. The writings of Boehme, however, differ in some respects from those of Pordage; for while Boehme was an illiterate shoemaker, and therefore not always perfect in the expression of his thoughts, Pordage was an educated physician and occupied a high position as a theologian and clergyman. His attention was called to the investigation of spiritual things by certain manifestations of occult powers which took place at his home. Besides other apparitions, there appeared to him a devil in the form of a dragon, with which he had to battle for two hours. The dragon was so materialized and visible that it was also seen by Dr. Pordage's wife, who was present during the fight. Pordage conquered; but then a series of manifestation and tribulations began which lasted for several months. Hosts of such demons appeared and were not only seen by Pordage and his family, but also by all the neighbors and visitors. They were all tormented by the most disagreeable stench, by horrible and disgusting sights, insupportable noises, yells and screams and painful sensations of various kinds. But at last the trouble ceased, and then began a period of interior divine illumination for Pordage, the results of which he has laid down in his books.*

*The above sketch of the life of Pordage ought to be more complete, but unfortunately his biography is not at present accessible to me, and I am therefore writing from memory.

I am not acquainted with any of the writings of Dr. Pordage in English, and do not know that any such exist at this time; but I have in my possession a very rare work in three heavy volumes, being a German translation of his writings, taken from his manuscripts, and which has never been published in English. The title of the book is as follows:

TRUE AND DIVINE
Metaphysica;
 or,
 Wonderful and Experimental Science of Invisible and Eternal
 Things, Namely, of Such
Invisible Worlds
 as
 Divine, Eternal and Angelic Realms, Hell and Paradise, Their
 Inhabitants, Government, Bodily Shapes, Speech,
 Occupations and Other Mysterious Things.
 By
John Pordage, Dr. Medic.
 Frankfort and Leipzig, MDCCXV.

Were we to do justice to this work, it would be necessary to translate the three volumes from beginning to end, as they contain a great deal of information and the most interesting details, such as have in part been corroborated by recent investigations in the psychic realm and also a great deal more; but time, space and financial considerations permit us at present to give only a few extracts.

Dr. Pordage did not arrive at his scientific knowledge by book-learning or by logical speculation, but by direct interior perception and divine illumination. He says:

"The holy ghost guided my own spirit, after the separation from my mortal body and from its sinful soul, into the stillness of eternity. There I stood with my own eternal spirit, as an individual spirit among innumerable individual spirits such as are in the most holy sanctuary. There I saw, heard, tasted and felt all that which I have written concerning the first and primeval world or principle of eternity.

"During this change I recognized two men within myself, namely, an external and an internal man. The inner man lives invisibly within the external one. My external self was mortal, but the internal self was immortal; and, moreover, I knew that

the external man¹ had for its dwelling the carnal body² and was in possession of a mortal soul;³ but the internal eternal man had an eternal soul,⁴ quite different from the mortal soul, and could not die. These two souls lived one within the other, as though they were only one soul. They were, nevertheless, two souls, but the external did not know the internal soul.

"Furthermore, I perceived that the external man had an external mortal spirit,⁵ which belonged to him and which he had received from the spirit of this (external) world. It was born only for this world, and doomed to die within a certain time, according to its astral constellations. Furthermore, I saw clearly that the eternal soul of my inner man had an eternal immortal spirit,⁶ born in eternity;⁷ that it was descended from eternity, and consequently immortal. I then clearly saw that this eternal spirit is hidden within the temporal and mortal spirit, living within the same as if they both were only one spirit, although they both differ from each other; and the mortal spirit cannot comprehend the immortal one, although the latter lives and is active within the former.

"The outward spirit belonging to the external man is nothing more than the rational spirit, but the eternal spirit belonging to the inner man is the understanding within the rational spirit. The physical body is divested of its clothes at bedtime, so the rational spirit may divest itself of the visible form of flesh at the time of death; likewise the eternal spirit, when passing from this world into eternity, always divests itself of the rational spirit and leaves it in the lower world.

"Within the realm of eternity all things are perceived, known and understood in their own essence, such as they are in reality. The eternal spirit has its own understanding within its own mind, and within the mind its own faculty of seeing, its own eye and perception. This spiritual seeing takes place by means of the spirit of faith uniting itself with the understanding of the eternal spirit and illuminating the mind with a light which cannot err, but which dwells, lives and moves within the eternal mind and reveals to it everything."⁸

It is not necessary for man's salvation that he should have a correct intellectual conception of spiritual things. The know

¹Linga sharira, astral body.

²Sthula sharira, physical body.

³Kama, desire.

⁴Buddhi Manas, spiritual mind.

⁵Kama Manas, animal soul.

⁶Buddhi, spiritual soul.

⁷Atma, spirit.

⁸Vol. I., page 545.

edge of the brain is derived only from images, not from a true understanding of the essence of things, but the knowledge of the heart (the soul) is essential. Pordage illustrates this truth by the following fable:

"Let us suppose two men born in a very deep, dark mine in the earth. They had never seen daylight, as they could not come to the surface of the earth without climbing up a high and dangerous ladder. One of the men was very poor and ignorant and led a life of such misery that he often wished to be released from it; the other was rich and learned and provided with all the comforts.

"There came a time when a spirit appeared to the poor man and told him of the sun, and praised his beauty. Thereupon the poor man, in his ignorance, imagined the sun to be a rich, noble and benevolent person, able to do a great deal of good, and his heart became filled with love for the sun and the desire to reach him. Consequently he began to ascend the high ladder in spite of all dangers. Thus he finally got out of the dark hole and entered the glorious sunshine.

"But the rich man was instructed, and knew that the sun was only a large, luminous ball, giving life and warmth and beauty to all beings, and that by means of his light one could see many wonderful things. In fact, this man had a fairly correct theoretical knowledge of certain qualities of the sun, but although he would liked to have seen it his desire was not sufficiently great to induce him to attempt the ascent of the ladder. He thought of all manner of difficulties, and he was not certain that he might not fall down and break his neck; and he argued that even if he were to succeed he would not be sufficiently rewarded for his trouble. He had neither faith (confidence) nor love, and was satisfied with his scientific hypothesis. He even thought that his science was more perfect than the knowledge of those who had seen the sun. Moreover, he was well satisfied with the comfort he had, and did not wish to part from it. Thus the learned rich man remained and died in his deep, dark mine, while the poor ignorant man enjoyed the light of the sun, although his first theory about it was quite erroneous."

"Not within our imagination, our fancy, or intellectual conception, is to be found our means for uniting ourselves with the divine spirit, but this may be accomplished by the power of love and faith. One cannot really love a thing unless he be-

*Vol. I., page 53.

believes it to be good or excellent within his own heart. Thus it is knowledge of the heart, and not that of the brain, which is necessary for the purpose of loving, and without which there can be no love. Experience teaches that one may have in one's brain a very high opinion of qualities of a thing without loving that thing, as may be shown by the example of godless scientists, theologians, and devils, who perhaps have a great deal of brain knowledge regarding God, but no love to him within the heart. For the purpose of loving a thing it is sufficient that the heart believes in its goodness, and it is not necessary that the brain should know all its qualities or that the imagination should correspond to its true condition. The danger lies solely in the wrong application of our imagination, whether true or false.

"Without heart knowledge, all scientific brain knowledge concerning divine things is not only useless, but often injurious, for the following reasons:

"1. We waste the time which might be employed far more usefully by loving God and entertaining him in our heart, this being most necessary for the attainment of divine illumination.

"2. We fill our minds with images which stick to everything that the divine light would reveal to us, perverting the divine light and causing us to think of it in other forms.

"3. These imaginations give to our minds a certain propensity to reject all that is not in harmony with our preconceived notions. This has been the tendency of all the (merely) learned men from the beginning of the world unto the present day.

"4. Wrong imagination causes our heart to become blown up with vanity and makes us believe that we have very high knowledge, while in reality we know nothing that is real.

"So this imaginary knowledge causes us to lose the grace of God and throws us back into eternal darkness.

"Whenever you read, or hear, or discover something in your mind, you ought not to detain yourself a long time or to waste labor and time to consider and examine the same; but you ought to look within your heart and see whether such thing will increase or kindle therein the true love of God. If you find an increase of power within yourselves, you ought gratefully accept it from God; for it is surely from God, the originator of all good thoughts. One ought never to quarrel or dispute with other persons about any differences of opinion and surely not persecute them on that account; but it is to one's own advantage to give credit to such persons as are known

be trustworthy and honest if they communicate to us the result of their spiritual experience, and use their knowledge for your progress in divine love.¹⁰

"There will hardly be one man among ten thousand who may truthfully say that he really knows that the books of the holy scriptures were actually written by the persons whose names are attached to them, and that these people were really disciples of Christ and prophets of God; that Jesus of Nazareth actually said all the things which are attributed to him; that the writers were so perfectly controlled by the holy ghost as not to miss one word; that these books themselves were transmitted to us without any interpolations or mistakes, and, finally, that the translation of them render the exact meaning of the originals. It is, however, certain that everybody may find within the Bible, in general, a spirit of that wisdom which comes from God and leads us back to God, and consequently that all of those teachings have a divine origin."¹¹

There is only one truth which is the kernel and spirit of every religious system, but the forms in which it manifests usually differ from each other. Theology deals with the external forms and shells; real Theosophy is the realization of the spirit contained in them. The outward shells are not to be rejected before the kernel is discovered, as otherwise we reject the kernel with them; but our object is to penetrate through the shell to the kernel, through the exterior into the interior, and by the power of the divine light of love and intelligence seek to discover the divine secrets within the heart.

¹⁰Vol. I., page 70.

¹¹Vol. I., page 82.

A MODERN PARABLE.

BY TOWNSEND ALLEN.

Quaint the story told by Balzac
Of the magic piece of skin,
Which would shrink and shrivel strangely
At its owner's slightest sin.

Quaint the tale and full of wisdom,
Read it, pause, consider well;
'Tis a parable most precious,
Heed the lesson it doth tell.

HERMETIC STORIES FOR CHILDREN.

BY FRANZ HARTMANN, M. D.

THE SAVAGE LITTLE BOY.

A SAVAGE little boy, who could neither read nor write, and whose father had been a heathen, was captured and brought to a civilized country, where he saw many curious things, such as he had never before seen in his life. What amused him most was that he saw many people making scratches and strange marks on paper by means of a stick, which they said was a "pen," and which they dipped in some black fluid, which they called "ink." He inquired why the people made such strange marks, and was told that they were writing magical characters, called "letters," which expressed their thoughts so that other persons who saw these signs and could read them would know the thoughts of the one who had written them.

Thereupon the savage little boy laughed very much, and said that he did not believe in such magic, and that the people were doing that merely to play a practical joke upon him. He said he knew that nobody, by looking at a sheet of paper, could know what another person was thinking, and that he could not see how so many otherwise reasonable, grown-up and well-behaved people could be so foolish as to enter into collusion and waste their time in making such foolish scratches on paper merely for the purpose of humbugging a savage little boy.

After a while, however, this little boy obtained a teacher and he himself learned how to read and to write, and then he began to understand the nature of those "magical signs" and could make them himself and could tell what the people who made them had been thinking. He then saw that he had not been half as clever as he had imagined himself to be, and he became very modest, even more so than many of our modern scientists, who imagine that they are capable of passing judgment on things of which they have no experience and that the possibilities in nature are limited to their own narrow conception thereof.

MOMENTS WITH FRIENDS.

A friend from the Central States asked:

"Is it wrong to use mental instead of physical means to cure physical ills?"

The question covers too large a field to unqualifiedly answer "yes" or "no." There are instances where one is justified in using the power of thought to overcome physical ills, in which case we would say that it was not wrong. In the great majority of cases it is decidedly wrong to use mental instead of physical means to cure physical ills. How then shall we decide which instances are right and which wrong? This can only be seen according to the principle involved. If we feel sure of the principle the means employed will be in accord with it and therefore right. So that the question can be answered in a general way and not as to a particular case, that if the principle is perceived the individual will be able to apply it to any particular case and determine whether it is right or wrong to cure physical ills by mental processes. Let us discover the principle: Are physical ills facts, or are they delusions? If physical ills are facts they must be the result of causes. If so-called physical ills are delusions they are not physical ills at all, they are delusions. If delusion is said to be a disease of the mind and that the ill exists in the mind and not in the physical body then the delusion is not a physical ill, it is insanity. But we cannot now deal with insanity; we are concerned about physical ills. Allowing then that physical ills are facts, we say that these facts are effects. The next step is to seek the causes of these effects. If we are able to locate a cause of the physical ill we shall be able to cure the physical ill by removing its cause and helping nature to repair the damage. Physical ills may be the result of physical causes or of mental causes. The physical ills which are caused by

physical means should be cured by physical means. The physical ills which have mental causes, should have the mental cause of the ill removed and then nature should be allowed to reestablish the physical harmony. If the foregoing be correct, we can now say that any physical ill which has a physical cause should not be treated mentally, and that any physical ill which arises from a mental cause should have the causes removed and nature will repair the physical ill. The next difficulty to be removed in order to discover our way is to decide what physical ills have physical causes, and what physical ills have mental causes. Cuts, wounds, broken bones, sprains and the like, are caused by direct contact with physical matter and should receive physical treatment. Diseases such as consumption, diabetes, gout, locomotor ataxia, pneumonia, dyspepsia and Bright's disease, are caused by improper food and neglect of the body. These should be cured by the proper care of the body and by supplying it with wholesome food, which will remove the proximate cause of the physical ill and give nature a chance to restore the body to its healthy state. The physical ills which are the result of mental causes, such as nervousness, and diseases brought on by the use of narcotics, drugs and alcohol, and the diseases resulting from immoral thoughts and acts, should be cured by removing the cause of the disease, and assisting nature to restore the equilibrium of the body by wholesome food, pure water, fresh air and sunlight. Having distinguished between the physical ills as being due to physical causes and to mental causes, and having shown that those due to physical causes should be cured by physical means, and that those of mental origin should have the mental cause removed, we would answer the question by saying, that it is not

wrong to use the mind to cure physical ills if these physical ills are due to mental causes, provided one knows the mental cause, and how to remove it, and if the motive of the healer is good.

"Is it right to attempt to cure physical ills by mental treatment?"

No! It is not right to attempt to cure the physical ills of another by "mental treatment," because one will inflict more lasting harm than good. But one has the right to attempt to cure any nervous trouble of his own and the effort may meet with beneficial results providing he does not try to make himself believe he has no ill.

"If it is right to cure physical ills by mental means, providing the physical ills have a mental origin, why is it wrong for a mental or christian scientist to cure those ills by mental treatment?"

It is wrong because Christian and mental scientists do not know the mind or the laws which govern and control the action of the mind; because in the majority of cases the mental scientist, not knowing the mental cause of the physical ill, and often denying the existence of the ill, attempts to effect a cure by mentally commanding the mind of his patient or by suggesting to the mind of the patient that he is superior to the ill or that the ill is only a delusion; therefore, not knowing the cause nor the positive effect of his mind on the mind of his patient in relation to the ill, especially if the ill be ignored or considered as a delusion, he is not justified in the treatment. Again, if his motive were right in the attempted treatment of a patient and the results appeared to be beneficial, still such treatment would be wrong if the mental scientist either accepted or exacted money for the treatment.

"Why is it wrong for mental scientists to receive money for the treatment of physical or mental ills while physicians charge their regular fees?"

It would be much better were the State to pay or maintain physicians for the people, but inasmuch as this is not so the physician is justified in asking fees; because, in the first place he makes no pretense of occult power by mental processes, whereas

he does recognize physical ills to be facts, and does treat them by physical means, and treating them by physical means he has a right to physical remuneration. It is not so in the case of the mental or other scientist, because he claims to cure by means of the mind, and money should not be concerned with the mind in the cure of disease, as money is used for and applied to physical purposes. If, therefore, the physical ill was called a delusion, he would have no right to take physical money for the treatment of that which did not exist; but if he did admit the physical ill and cure it by mental processes he would still have no right to receive money because the benefit received should be of the kind as the benefit given, and the benefit being from the mind the only pay should be the satisfaction of knowing that benefit had been given. The benefit received should be received on the same plane in which benefit is given and vice versa.

"Why is it not right for a mental scientist to receive money for the treatment of disease when he devotes all his time to this work and must have money to live?"

Because one who receives money cannot restore perfect health to one mentally diseased while the would-be mental healer's mind is polluted by the thought of money. One would not employ a dissolute, disorderly and immoral man to teach and improve the morals of himself or his children; and no more should one employ a mental or Christian scientist to cure him or friends when the "scientist's" mind is inoculated with and diseased by the money microbe. It is well enough to say that the mental healer heals for the love of healing and benefiting his fellow men. If this is true, and the question of money does not enter into his mind he will revolt at the thought of accepting money, because the thought of money and the love of one's fellow are not on the same plane and are quite dissimilar in their attributes. Therefore, when money is suggested in payment for benefits received, the healer will refuse it if he heals only from love of his fellow. This is the true test of healing. But it is asked how can he devote all his time to his work and live without receiving money?

The answer is very simple: Nature will provide for all those who truly love her and who devote their lives to aid her in her work, but they are tried by many tests before they are accepted and provided for. One of the requirements which nature demands of her minister and physician is that he shall have a pure mind, or that his mind shall be free from the love of gain for self. Supposing that the would-be healer has a natural good-will for mankind and desires to assist by mental healing. If he has any natural ability and meets with any success, his patients naturally desire to show their gratitude, and offer him money, even though he did not demand it. If he demands it or accepts it this at once proves that he is not the one that nature chooses; if he at first refuses nature tries him again, and he finds that he is in need of money, and when urged to take it necessarily often seems to force him to do so; and the acceptance of the money however good his intention might otherwise be, is the first means of inoculating his mind with the money microbe—as has proven to be the case with the most successful healers. The money microbe infects his mind, and the money disease grows with his success, and even although he may appear to benefit his patients in one part of their nature he will damage them in another part for, even though unconsciously, he has become immoral and diseased mentally and he cannot fail to inoculate his patients with his own diseases. It may take a long time, but the germs of his disease will take root in the minds of his patients, and the disease will break out in the weakest sides of their natures. So that it is not right for one who would effect permanent cures to receive money, because he cannot cure permanently if he does receive money, however results appear on the surface of things. On the other hand, if his sole desire is to benefit others instead of making money by healing then nature will provide for him. If he does not know the truth he is not one of nature's physicians—he is only a commercial healer.

"How can nature provide for one who really desires to benefit others, but who has no means of supporting himself?"

In saying that nature will provide we do not mean that she will show money into his lap or that unseen forces will nourish him or birds feed him. There is an unseen side of nature, and there is the side which is seen. Nature does her real work on the unseen side of her domain but the results of her work appear on the surface in the visible world. It is not possible for every man to become a healer, but if one among many should feel that he had the natural faculty and decide that he would like to make healing his life's work, then such a man would do his work spontaneously. In nearly every such case he would discover that his finances would not allow him to devote all his time to healing unless he received money. If he accepted money nature would not accept him. He would fail at the first test. If he refused money and devoted only such time to healing as his circumstances would permit, then if he had the natural ability and his duties to the world and to his family did not prevent, he would find his position in life to be gradually changing. With continued desire to devote his time gratuitously to work for humanity, his circumstances and relation to humanity would continue to change until he finds himself in such a position, financially and otherwise, as to allow of his giving his entire time to his work. But, of course, if he had the thought in his mind that nature was thus intending to provide for him, that very thought would have disqualified him for his work. The knowledge must grow gradually with his development. Such are the facts, which can be seen in the lives of many of nature's ministers. But to see the proceedings of nature in developing the facts, one must be able to work with nature and to observe her workings below the surface of things.

"Are the christian and mental scientists not doing good if they effect cures where physicians fail?"

The one who looks on the immediate results without knowing the principle involved would naturally say, yes. But we say, no! Because no one can effect a permanent good without any evil consequences if his premises are wrong and if he does not know the principle involved

Aside from the question of money, the mental or other healer almost invariably begins his operations with wrong premises, and without knowing the principle involved in his mental operations. The fact that they do treat certain diseases prove that they know nothing of the operations of the mind, and prove that they are unworthy of using the title of "scientist" which they claim. If they could show that they know how the mind operates in relation to certain diseases they would be mentally qualified to treat others, even though they may not be qualified morally.

"What criterion have we as to what mental requirements a mental scientist should have?"

To be mentally qualified to treat another mentally one should be able to set himself a problem or to have some problem given him which he proceeds to and does solve. He should be able then to watch his mental operations in the processes of thought during the solving of the problem and not only to see these mental processes as clearly as the movements of a bird in full flight, or the painting of a canvass by an artist, or the designing of a plan by an architect, but he should also understand his mental processes even as he would feel and know the sensations of the bird and the cause of its flight, and feel the emotions of the artist and know the ideal of his picture, and follow the thought of the architect and know the purpose of his design. If he is able to do this, his mind is capable of acting salutary with the mind of another. But there is this fact: If he can thus act he will never attempt to cure by mental processes physical ills which have physical causes, nor will he ever attempt to cure physical ills by "treating the mind of another," for the reason that no one can cure another's mind. Each mind must be its own physician if it is to effect a mental cure. All that he could do would be to make clear the truth of the nature of the ill to the mind of the other, and show the origin of the ill and the manner in which its cure might be effected. This can be done by word of mouth and needs no mental treatment or mysterious pretenses. But if the truth is seen it strikes at the root of both

Mental and Christian Science for it disproves the theories of both.

"In what way does the ability to follow one's own or another's mental operations, and to truly see causes, disprove the claims of mental and christian scientists?"

The claims of both kinds of "scientists" are in the form of denials and affirmations. Taking the position of teachers and healers they assert their ability to teach the mysteries of the world of thought as a science. They assert the non-existence of matter and the supremacy of mind, or they deny the existence of evil, disease and death. Yet they establish themselves as leaders in the world of physics to prove that matter does not exist, that there is no evil, and there is no disease, no death, that disease is error, death a lie. But without the existence of matter, disease and error, they could not live as they do by receiving fees for the treatment of disease which does not exist, nor could they establish costly churches and schools to teach the non-existence of disease, matter and evil. The name of science, which scientists have earned and applied to laws verifiable under predetermined conditions, they take, and then they deny these laws. Deluding themselves, they delude others, and so they live in a world of delusion, created by themselves. The ability to see mental operations, disillusion the mind from fancy because it shows the derivation of physical effects from mental causes, such as the action of hatred, fear, anger, or lust. The ability to see the working of one's own mind also brings with it the faculty of examining one's physical body as a thing apart from the mind, and all this proves the facts on each plane of action and the action of the mind on any plane. A mind so developed can never acknowledge the claims of the mental or christian scientists because those claims would be known to be wrong, and if one of their "scientists" should be able to see the facts on each plane he could not longer remain a "scientist" and at the same time see the facts.

"What are the results of the acceptance and practice of the teachings of christian or mental scientists?"

The results, for a time being,

pear to be most beneficial in the majority of cases because the delusion created is new and the living of the delusion can last for a time and for a time only. But there must come a reaction from every delusion, which will bring with it disastrous results. The teaching and practice of their doctrines is among the most terrible and far-reaching crimes against humanity as it compels the mind to deny facts as they exist on any plane. The mind so treated is rendered incapable of distinguishing fact from fancy, and thus incapacitated for perceiving truth on any plane. The mind becomes negative, uncertain, and will deny or affirm whatever it is bidden and its evolution thus arrested, it may become a wreck.

"Why are so many mental healers prosperous if they do not effect cures, and if they are not what they represented themselves to be, would their patients not discover the fact?"

All healers are not intentional frauds. Some of them believe that they are doing good, even though they may not examine too closely into their motives. A successful mental healer is prosperous because he has allied himself to and become a servant of the great Spirit of the Earth, and the Earth Spirit rewards him. That they do effect cures no one who knows of them or their work will deny. But the means and processes by which the cures are effected, the healers themselves do not know. A healer would naturally not be expected to represent himself in an unfavorable light to a patient, but all patients do not see the healer in the light in which he would have them see him. If we believed some of the patients who have been treated by healers, these would be seen in an unfavorable light. One of the questions arising as to the treatment of patients, is what an unprincipled healer might suggest to his patient when that patient is either under mental control or at least sufficiently en rapport to receive his suggestions. It would not be astonishing to know that there are dishonest healers in the mental profession, as there are in every trade or profession. The opportunity and temptation offered to an unprincipled man is great, in that by mental

suggestion or control it is an easy matter to affect the mind of a generous and grateful patient to insist on the healer's acceptance of a large fee or gift, especially when the patient believes that he has been benefited.

"Did not Jesus and many of the saints cure physical ills by mental means and if so was it wrong?"

It is claimed, and we believe possible and true, that Jesus and many saints did cure physical ills by mental means and we have no hesitation in saying that it was no wrong, if they knew what they were doing. That Jesus knew what he was doing in effecting cures we have no doubt, and many of the saints were also possessed of much knowledge and great good will for mankind, but Jesus and the saints received no money for their cures. When this question is brought up by those who favor the work of the healers they do not always stop to think of this fact. How unlike Jesus and unsaintly it would seem for either Jesus or his disciples or any of the saints to charge so much per visit to every patient, cure or no cure, or to charge from five to upwards of one hundred dollars a lesson, in classes, to teach the disciples how to heal. Because Jesus healed many ills is no license for one to set himself up in the business of mental healing. Anyone who is willing to live a life as nearly like that of Jesus as he can, will have the right to heal, but he will heal with love for his fellow, and never accept remuneration. Jesus cured with knowledge. When he said "Thy sins be forgiven thee," it simply meant that the sufferer had paid the penalty of his offence. Knowing this Jesus used his knowledge and his power to relieve him from further suffering, thus working in conformity with rather than against the law. Jesus, nor any other with knowledge, would not cure everyone who came to him, but only those whom he could cure within the law. He, himself, did not come under the law. He was above the law; and being above it he could see all those who came under the law and suffered from it. He could relieve physical, moral, or mental disease. The moral culprits were cured by